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CRITICAL REVIEW.

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For the Month of *July*, 1773.

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ARTICLE I.

*The History of Ireland from the Invasion of Henry II. With a Preliminary Discourse on the Antient State of that Kingdom. By Thomas Leland, D D. Senior Fellow of Trinity College, and Prebendary of St. Patrick's, Dublin. 3 Vols. 4to. 2l. 12s. 6d. [Continued.]* Nourse, Longman, Robinson, Johnson.

**I**N our last Review, we suspended the account of this interesting history at the period when the Irish parliament conferred on Henry VIII. the title of King of Ireland, instead of that of Lord, which had formerly been used. We entirely concur with our author in opinion, that though this ordinance was undoubtedly founded in good policy, yet it seems not reasonable to assign it as the sole cause of that general submission of the revolvers which immediately ensued. Dr. Leland's judicious reflexions on this subject are more strongly supported by probability.

‘ Were we, says he, informed of the compacts, transactions, jealousies, contests, and mutual complaints of the Irish chieftains, the pride of some, the treachery of others, and the operation of all those passions which break out with greatest violence among the uncivilized, we might possibly find their conduct not to have been the pure effect of terroure, fickleness, or duplicity; we might find their great leaders contending in a cause which they deemed right-ful and laudable, not only with the forces of their enemies, but the intractable dispositions of associates, and the mutinous turbulence of inferiours: deceived by false assurances, and wearied by disappointment, their confidence abused, and their resentments irritated; so that the despair of some, and the revenge of others, the sense of injury, and the fear of treachery, with other latent motives

tives might have conspired to break a confederacy which but now appeared so formidable. At present we are only informed that O'Nial made his peace, by the fullest renunciation of the papal authority, and submission to the throne: and his example was immediately followed by numbers of the Northern chieftains. From Connaught, from Meath, from Munster, all the most turbulent Irish lords, all those of the old English race, who had adopted Irish manners, and lived for ages in a state of independence, vied with each other in the most zealous professions of reconciliation to the king's government, and executed their indentures in the amplest forms of submission. The earl of Desmond was seen attending in parliament, and acting in his proper character of a peer of the realm; and probably his example had some influence upon his great neighbours of the South. The graces shewn to some loyal Irish, and some English subjects, were also not without effect. Peerages and promotions granted with unusual favour; and it was declared in parliament to be the king's intention to confer still more. They who hoped to obtain, were zealous to deserve such honours. It grew fashionable to affect a zeal for government: the power and clemency of the king were every where industriously echoed; so that various motives, and various causes, conspired to swell the numbers of those who crowded from all quarters to receive law from the throne.

The History of Ireland at this period, like that of England, affords a striking instance of the submission to which a rigorous and determined exertion of regal authority may induce the minds of a people even unaccustomed to the controul of civil power. It is not to be questioned, as the learned historian observes, that many of the Irish chieftains at this time were actuated solely by terror, and still retained their aversion to Henry and his government, as well as their affection for the cause of Rome, which they had been compelled to renounce. But whatever schemes of insurrection they might form, mutual jealousy and disunion prevented their being carried into execution; and either the spirit of loyalty, or the terror of the king's resentment, so much prevailed, that when a son of Fitz-Patrick, baron of Upper-Ossory, had committed some treasonable offence, he was delivered up to public justice by the hands of his own father.

Neither did the reformation of the Church in Ireland keep pace with that of the civil government, nor was the introduction of the liturgy effected without great opposition. The causes which obstructed its success are so judiciously investigated in this history, that we shall lay them before our readers.

'In England, the dispositions of a great part of the people concurred with those of the crown, and even ran before their rulers, in the revolt from popery. In Ireland, the Reformation was tendered to a prejudiced and a reluctant people. The avowed enemies of English government, and the factious opposers of administration naturally regarded every new regulation in the affairs of re-



religion, as arbitrary, oppressive, and injurious, and seized the occasion of inveighing against such offensive exertions of authority. The more peaceable, who had never been accustomed to a serious discussion of the great points in controversy, rested indolently upon the antiquity (as it was called) of the former establishments, and in this relaxed state of mind, were stricken with great terror, at the denunciations of divine vengeance, thundered by the friends of Rome, against heresy and innovation. The vindictive character of Henry VIII. and the rigour of his government, had driven many of the pale as well as of the Irish race to formal professions and condescensions, which the very ease and readiness with which they were made, shew to have been made without due attention and serious conviction. The authority of a minor king was less esteemed or dreaded, at the same time that the requisitions now to be made were more extensive, and did greater violence to the popular prejudices.

As to the inferior orders of men, no measures appear to have been taken, from the first beginnings of the Reformation, to enlighten their ignorance, or correct their prejudices. "Hard it is," saith a chancellor of Ireland in this reign, "that men should know their duties to God and to the king, when they shall not hear teaching or preaching throughout the year." And at a time when the mechanics in England could hear and convey instruction, and were habituated to religious enquiry, the same minister complains that in Ireland, "preaching we have none, which is our lack, without which the ignorant can have no knowledge." At first view one might suppose that in the more civilized districts at least, some measures might have been pursued for promoting the knowledge of religion; and that archbishop Browne, not contented with removing images and destroying reliques, might have formed an active and zealous mission, to labour for the conversion of the people. But numbers of his clergy, we have already seen, abandoned their cures rather than disclaim the papal authority; nor was it possible to fill up their wretched benefices at once with zealous and able reformers. Neither do we find those Englishmen his suffragans who were favourers of the Reformation, distinguished by any commendable services: nor were the labours of such English clergymen fitted for the circumstances and necessities of the nation. Even within the English pale, the Irish language was become so predominant, that laws were repeatedly enacted to restrain it, but with that inefficacy with which laws are generally opposed to inveterate customs, and in a country not inured to obedience. In those tracts of Irish territory, which intersected the English settlements, no other language was at all known: so that here, the wretched flock was totally inaccessible to those strangers who were become their nominal pastors. The laws made in the late reign to correct these inconveniencies, even if duly obeyed, required some considerable interval, to operate with any effect. In the mean time the partizans of Rome found a ready admission into those districts where the reformed clergy, if such there were, could neither be regarded nor understood. They spoke to their countrymen and kinsmen, in their own language, and were heard with attention, favour, and affection. If we look to those parts of Ireland more remote from the seat of English government, the prospect still appears more gloomy. Here, many of the prelates still continued to be nominated by the pope, and enjoyed their sees by his provision, in defiance of the crown of England: others, though appointed by the

king, had yet a rival sent from Rome to contend with. The people, removed beyond the sphere of English law, had not known or not regarded the ordinances lately made with respect to religion, nor considered themselves as interested or concerned in any regulations hereafter to be made. The only instance in which they conceived themselves bound to English government, even in the present revival of its power and consequence, was that of not rising in arms, and invading the king's subjects: and that authority which had not as yet reduced them within the bounds of civility, could not, without the imputation of extravagance, attempt to model their religious sentiments.

'The scheme of religious reformation in a country thus circumstanced, was entrusted to a man suspected of being indifferent to its success. And by being employed with equal confidence both in this and the succeeding reign, he seems to have been more attentive to his duty as a statesman, than to any controversies about the modes of faith and worship. Whether from the apprehension of a violent opposition to the measures of government, or from whatever other cause, the design of convening an Irish parliament was laid aside, and the royal proclamation was transmitted, addressed to the clergy, and enjoining the acceptance of the new liturgy. The proclamation was not incautiously worded. It expressed nothing more than that the prayers of the church had been *translated* into the mother tongue for the edification of the people; without mention of any alterations, or the discussion of any particulars which might occasion scandal, or excite controversy: and before it should be promulged, Saintleger assembled the prelates and clergy, and submitted it to their inspection as the royal will and pleasure concurring with the grave opinions of the reverend clergy of England; and the result of their sage and pious deliberations, for the welfare of Ireland.

'On the death of Cromer archbishop of Armagh, Robert Waucop had been nominated to this see by the pope. But in defiance of this nomination, Henry, at the instances of Saintleger, transmitted his mandate for the appointment of John Dowdal, a native of Ireland, to the primacy; a man whose devotion to Rome outweighed his gratitude either to the throne or to his patron. He stood forth at the head of his northern clergy, a bold and determined opposer of the royal proclamation. He treated the new liturgy with the utmost scorn, by which, as he expressed it, every illiterate fellow might be enabled to read Mass. Saintleger replied that there were indeed too many illiterate priests, as ignorant of the language in which divine service had hitherto been performed, as the people who attended; but that the present office was calculated for the edification of both. He was interrupted by Dowdal with a stern and haughty admonition to beware of the clergy's curse: and after some further altercation, the primate arose, and departing from the assembly was followed by almost all his suffragans. Browne, who now remained the first in dignity among the prelates, declared his acceptance of the king's order; Staples of Meath, Lancaster of Kildare, Travers of Leighlin, and Coyn of Limerick, concurred; and the liturgy was soon after read in the cathedral of Christ Church Dublin, in the presence of the deputy, magistrates, and clergy.'

The method of enforcing the new doctrine by public disputation, which had with great solemnity been practised by  
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Henry VIII. in person, was made use of with the view of propagating the reformation in Ireland under the government of his successor. A conference was opened in the great hall of the abbey of Saint Mary in Dublin, in the form of a theological dispute, in which Dowdal defended the Romish mass, and Staples, bishop of Meath, was advocate for the reformed model of worship; an ostentatious method of decision, as our author justly observes, which had its natural and usual effect. Each party claimed the victory, and retired with still greater acrimony against the other. To inflict upon Dowdal a punishment for the violence with which he opposed the court on this occasion, the question of precedence between the sees of Armagh and Dublin, the former of which was his bishoprick, was revived with fresh animosity. In this contest, the decisions of popes and councils had been urged by both parties, and the royal authority of England had frequently interposed to allay their virulence. It was not so much the object of these holy fathers, we are told, whether appeals in ecclesiastical causes should be removed from one diocese to the other, or where the final sentence should be pronounced, as whether the prelate of Armagh should have his crosier borne erect within the jurisdiction of his rival. To terminate this controversy it had formerly been decided, that each prelate should be entitled to primatial dignity, and erect his crosier in the diocese of the other: but that according to the distinction established in England between the prelates of Canterbury and York, the archbishop of Dublin should be contented with the title of Primate of Ireland, while the archbishop of Armagh should be styled, Primate of all Ireland. This old arrangement was now reversed, and by the king's patent Armagh was deprived of the superior title, which, with all its annexed privileges, was conferred on Browne and his successors for ever, in the see of Dublin. Dowdal is said to have been so mortified at this indignity as to abandon his diocese: but there is reason for thinking, with Dr. Leland, that the determination of the court served rather to excite in the prelate an apprehension of greater severities, and that he consulted his safety by retiring to the continent. The king considering this step as a renunciation of his pastoral charge, appointed him a successor in the see of Armagh; but on the accession of queen Mary he was restored to the dignity and office of primate of all Ireland.

An attempt made by Edward's ministry to abolish the ancient Brehon jurisdiction, excited great discontents among the Irish; but, as our author observes, the principal distress of government in this reign, arose from the factious spirit of the

great northern family of O'Nial. The following extract will afford our readers an idea of the domestic disturbances usual in those uncivilized times.

The earl of Tirowen, notwithstanding the fulness of his late submission, had been originally possessed with the most elevated notions of the greatness and regal splendour of his family. He had once pronounced a curse on those of his posterity, who should ever conform to the English manners; or associate with the Saxon race. And now all these favourite ideas were revived, when from his own reconciliation with English government, he returned to an intercourse with his kinsmen and followers. His son Matthew, whom he had declared, and who had been accepted as his heir, and created baron of Dungannon, was really illegitimate: and this unnatural partiality of the father to a child, who had for many years been deemed the son of a smith, could not but raise extraordinary jealousy amongst his legitimate children. John, or Shane O'Nial, as he is called, a youth of vigour and intrepidity, impatient of the English power, fitted for the turbulence, and glorying in the rude magnificence of Irish nobility, supported by Hugh, another brother of the family, of similar character, laboured to alienate their father from the baron, and from the government which had countenanced his shameful partiality to a bastard son; reproached him with his degenerate submissions to the crown of England; and exhorted him to resume the ancient dignity and independence of his house. The earl was but too susceptible of such impressions; and readily sacrificed the interest of his favourite to the hopes of shaking off the trammels of allegiance, and recovering the ancient consequence of O'Nial. Some attempts made against Matthew, with the contrivance of the earl, raised considerable commotion, and obliged this lord to alarm the deputy with his own danger, the practices of John and Hugh, the suspicious conduct of his father, and his dispositions to a revolt. The earl and his counsellors, a principal agent in seducing him from his allegiance, were suddenly secured, and at first kept in a state of honourable restraint within the English pale; but on some further rumours of their disloyal purposes, committed to close durance in the house of a magistrate of Dublin.

John affected the utmost resentment; collected his followers, was assisted by some neighbouring chieftains, and declared war against Matthew, to whose practices he imputed the indignity offered to his parents. The baron relied for assistance on the lord deputy: the lord deputy depending on the powers commanded by the baron, hastened to join him with some new-raised levies. John and his partizans were reinforced by a body of Scots, who had made a descent on Ulster, and were ready to engage in the service of any chieftain, who could supply their wants. He suddenly attacked the enemy, defeated and pursued them with considerable slaughter; and, encouraged by this success, plundered his father's mansion, ravaged his whole territory, and spread desolation through a district the fairest and most flourishing of the whole island, more than sixty miles in length, and forty broad. Repeated attempts were made by Sir James Crofts to reduce him, which by the vigilance and activity of the revolted brothers, ended in disgrace and disappointment. And the flame of war thus kindled in Tirowen, though it subsided at certain intervals, yet was not for many years totally extinguished.



It is remarkable that Sir Anthony Saintleger, who had been intrusted with the government of Ireland when the new regulations of divine worship were to be established in the reign of Edward, was again appointed the deputy under whose direction they were to be abolished. From hence Dr. Leland justly remarks, that he seems to have been more attentive to his duty as a statesman, than to any controversies about the modes of faith and worship. The event proved that the fidelity of Saintleger, in the discharge of his trust, was superior to the influence of religious prejudice; but Edward's ministry cannot be entirely absolved from the imputation of imprudence, in nominating for the purpose of conducting the reformation, a man who was suspected to be indifferent to its success.

In a parliament which assembled at Dublin on the first day of June, 1556, all laws enacted against the supremacy of the Church of Rome were repealed, and the authority of the papal jurisdiction solemnly re-established in Ireland. Other acts were also passed for regulating the civil government of the kingdom. But our author observes, that the law of this parliament, which must at this day be deemed of the greatest consequence, was that for explanation of the famous act of Poynings. The purport of this act may be conceived from the following passage in the history.

‘ As the kingdom became less disordered, and the English power encreased in Ireland, the parliament became of proportionably greater consequence, and men were more at leisure to discuss the rights of the crown, and those of the legislature. And they who argued on that side which appeared least favourable to prerogative, were possibly not so much embarrassed and intimidated in the reign of a woman, as in that of Henry, whose authority was enormous, and his rigour terrible. To put an end to contest and debate, the present parliament formally defined the intent and meaning of Poyning's law. It was enacted that no parliament should be summoned or holden in Ireland, until the chief governours and council should certify to the throne the causes and considerations, and such acts and ordinances as they judged meet to be enacted: that when these were approved, and returned under the great seal of England, a parliament should be summoned for the purpose of passing such acts, and no other. But forasmuch as events might happen during the time of parliament, necessary to be provided for, the chief governours and council were empowered and directed to certify such other causes and provisions, after the summons and meeting of parliament, as they shall further, then, think good to be enacted: which, and no others, shall be passed, in every such parliament, if agreed to by the three estates. At the same time it was provided that all the parliaments, and all the acts passed since the tenth year of Henry VII. should remain in the same force as if this act had not been made; and that nothing therein contained, should extend to the defeating of any provisos made in the present session. Such was the act which finally determined the

usage of holding parliaments and enacting laws in Ireland, and by which the proceedings of its legislature are at this day determined.

Another act of this parliament, though of a private nature, yet should not be entirely unnoticed, as it affords an instance of the meanness of ecclesiastical rancour. The successor to George Browne in the see of Dublin, presented a petition to the parliament, complaining of devastations made in the archiepiscopal rights, during the late schism. His application was favourably received; it was enacted, that all conveyances made of the lands and possessions belonging to the see, by Browne, without a royal licence, all demises of any parcel of the archbishoprick, to his own use, or to that of any bastard of his, should be utterly void. The spirit of popish zeal which glutted all its vengeance in England, was, in Ireland thus happily confined to reversing the acts of an obnoxious prelate, and stigmatizing his offspring with an opprobrious name. Those assertors of the Reformation who had not fled from this kingdom, were by the lenity of Irish government suffered to sink into obscurity and neglect. No warm adversaries of popery stood forth to provoke the severity of persecution: the whole nation seemed to have relapsed into the stupid composure of ignorance and superstition, from which it had been scarcely awakened. And as it thus escaped the effects of Mary's diabolical rancour, several English families, friends to the Reformation, fled into Ireland, and there enjoyed their opinions and worship, in privacy, without notice or molestation.

The law of Poynings appears to have been regarded by the Irish as the most effectual barrier against the arbitrary encroachment of the viceroy on the liberties of the people; for even in the popular reign of Elizabeth we find that a bill for the suspension of this law excited great discontents in the kingdom. To allay the jealousies and suspicions consequent to this transaction, it was afterwards provided by a particular statute, that no bill should ever be certified into England for the repeal or suspension of this law, until approved of by a majority of lords and commons in the Irish parliament.

The learned historian observes, that the law for abolishing Irish chieftainries in a great measure defeated its own purpose, by excepting such as should be granted by letters patent, which were found by experience to be too easily obtained; and though the lands of Ulster were declared to be forfeited to the crown, yet no immediate seizure was made, but the Irish still permitted to enjoy them without duty or acknowledgment: so that even the abbey lands and houses were possessed by the clergy, and three northern bishopricks, those of Clogher, Derry, and Raphoe, were still granted by the pope without controul. This circumstance might afford good ground to conclude, that in whatever degree of estimation the government of Elizabeth was held, the sceptre maintained less extensive authority in the hand of that princess, than had for-



formerly been exercised with uncontrouled dominion by her stern and determined father. But it is the opinion of the judicious author before us, to whose sentiments we accede, that the defects observed in the execution of those laws, are principally to be imputed not to any want of vigour and penetration in the governor, but to those perpetual commotions, which shewed that Ireland had not been yet reduced to such a state, as might admit a regular establishment of civility and rational polity. That in the reign of Elizabeth, however, the Irish entertained just ideas of the constitutional mode of taxation, appears from the spirited opposition they made to the attempt of converting an occasional subsidy into a regular and permanent revenue, for the maintenance of the royal garrisons, and the governor's household.

' A general and violent discontent was the immediate consequence of this bold act of government. Not only those whose liberties had been suppressed, but those who had cheerfully contributed to the assessment in its former mode, not only the secretly disaffected, but those whose loyalty was above suspicion, were provoked at a tax so unconstitutional and oppressive, and united in a spirited remonstrance to the lord deputy and council. Their numbers and their condition secured them a respectful audience. They complained of the arbitrary dissolution of those ancient liberties and privileges, which had been granted by royal patent, and enjoyed for ages; of a new, illegal, and oppressive tax, imposed, they knew not by what authority, and exacted with a severity utterly intolerable: that formerly indeed, they had of their own free will and benevolence concurred in an equitable and moderate assessment, which they now found converted into a peremptory imposition, amounting to no less than ten or twelve pounds upon every plow-land, a burden intolerable to the subject: and, what was still more alarming, a burden imposed contrary to all law and reason. They claimed the natural rights of freemen, and the privileges of the English constitution, and acknowledged no power of taxation but in the grand council of the realm: nor could they so shamefully betray the rights of English subjects, as to submit to any tax, to which they had not consented by their representatives, and freely granted in parliament to the public service.

' Sydney and his counsellors, after a deliberation of some days, replied, that as to the liberties dissolved, these were such as on the most attentive examination of the public records, appeared to be invalid or expired: as to the burden of the tax, her majesty was contented that it should not exceed the rate of five marks on every plow-land: and as to its authority, that it was imposed by the queen's prerogative, which must not be impeached: and was further warranted by the constant usage of occasional assessments made by the chief governour and council, with the concurrence of the nobility in the several counties, a usage which had uniformly obtained even from the reign of Henry IV. So obvious was the distinction between the former assessment, and the present mode of composition; so novel and so repugnant to every principle of law and justice did this doctrine of raising money by prerogative, appear to the subjects of Ireland, and so confident were the remonstrants in  
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the validity of their plea, that they humbly besought the deputy's permission to repair to the court of Elizabeth, there to lay their cause before her highness. Sydney, provoked and alarmed at this determined opposition to his favourite scheme, coldly replied, that he should give no sanction to this measure, nor yet restrain them from appealing to the queen.

• Opposition in a cause so popular, gained daily accessions of strength, and was animated by the public applause: the principal lords through all parts of the realm refused obedience to the edict of council, and enjoined their tenants and dependents by no means to pay the assessment. The inhabitants of the pale assembled, deliberated, and at length resolved to entrust their cause to three agents, eminent for their knowledge of the laws, and zealous opposers of the present tax. They were sent into England with letters to the queen and to the English council, signed by the lords Baltinglass, Delvin, Hoath, Trimbleston, Bellew, Nangle, some of the families of Plunket and Nugent, with other distinguished inhabitants of the counties of Meath and Dublin, in the names of all the subjects of the English pale. They complained of the grievance they sustained by the tax, and that they had been denied redress by the lord-deputy; they urged the illegality and oppressive burden of the tax, and the various abuses committed in the exaction of it. The agents appeared at the English court in firm confidence of success, while Sydney had taken especial care to possess both the queen and her council, with the most unfavourable opinion both of their cause and characters. The matter was referred to the council, and there heard with prejudice and partiality. Four Irish lords now attendant on the court, Kildare, Omond, Gormanstown, and Dunsany, were summoned to attend, and their opinion demanded on the allegations of their countrymen. They declared that an assessment had been always practised for maintenance of the queen's garrisons, and the household of her deputy; and cautiously avoiding the point of prerogative, confined themselves to the necessities and condition of their countrymen, humbly pleaded the grievousness of the present imposition, and prayed that it might be moderated. Thus far the council were disposed to satisfy the Irish subjects, and thus far the queen herself listened to their complaints with affected tenderness and compassion. She is said to have exclaimed, "Ah! how I fear lest it be objected to us, as it was to Tiberius by Bato, concerning the Dalmatian commotions: *You, you it is that are in fault, who have committed your flocks not to shepherds but to wolves.*"

• But this imperious princess gave ready ear to those ministers who recommended the maintenance of her prerogative. The Irish agents, who had rashly relied on the support of law and justice, were instantly committed to the Fleet, as contumacious opposers of the royal authority. The queen's letters to Sir Henry Sydney and the Irish council, reprimanded them for not having immediately committed and punished those who had presumed to deny the legality of the present composition; commanding that all they who had subscribed the application to the throne should be summoned before them, and if they still persevered in impugning her prerogative, that they should be committed to prison until they acknowledged their offence. And while she recommended moderation in the new assessment, and a strict attention to prevent all abuses in the exaction of it, she at the same time commanded that those of her servants and counsellors, learned in the law, who had been pre-  
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sent at the original complaint, and neglected to maintain her royal prerogative, should be removed from their offices.

Such appearance of severity proved insufficient to operate upon the lords and gentlemen of the pale. They appeared before the council, and there, peremptorily adhering to their former declarations, and denying the legality of any tax not regularly established in parliament, were committed to close durance in the castle of Dublin. Their agents in England on a second examination appeared equally determined; and therefore were removed from the Fleet to the Tower; which implied that their offence was considered as of a treasonable nature. The whole body of Irish subjects were alarmed and confounded at this rigour, which they imputed to the practices of Sydney, and whom of consequence they loaded with the most virulent invectives. Their clamours were so violent, as even to startle the arbitrary queen and her obsequious counsellors. They dreaded the consequence of general discontent in a country which harboured so many secret enemies to government, and therefore closed their imperious denunciations of vengeance by accepting an equivocal submission from the Irish agents, who acknowledged that the manner of their application had been undutiful, but disavowed all intention of impeaching the queen's just prerogative. They gave security to render themselves before the lord deputy, and were remitted to Ireland. Here they repeated their submission, and were dismissed; some of the confined lords and gentlemen regained their liberty by a like submission. Nor were the more spirited and obstinate broken by any further severity. Sydney was instructed to bring this violent and dangerous dispute to some speedy accommodation: a composition for purveyance was by the deputy and council, with the concurrence of the lords and gentlemen of the pale, settled for seven years; and the malecontents were discharged.

We afterwards find a vigorous and successful opposition made likewise to the bill for suspension of Poynings' law. A bill for renewing the ordinary subsidy of thirteen shillings and four pence upon every plowland, was rejected by the commons. Such, Dr. Leland observes, was the temper of this house, that they refused to vest the queen with the lands of attainted persons, without office or inquisition; and to declare those guilty of treason who should rebelliously detain any of her castles.

Dr. Leland, with his usual sagacity, rejects the opinion of those writers who represent the commotions in the reign of Elizabeth as originally resulting from the zeal of piety and devotion to the church; and he affirms, from facts the best authenticated, that those whom they extol as Maccabees, fighting with a disinterested fervour in support of their religion, were really ignorant, and indifferent to every mode of faith and worship. It is certain that their champion, the earl of Desmond, confessed his own total want of information, and was ready to comply with any directions, as to religion, which the English government might prescribe. When the earl of Tirone, another of their great partizans, endeavoured to colour

four his insurrection by a pretended zeal for the faith, his real principles and motives were so well understood, that his hypocrisy was treated with contempt and ridicule. "Hang thee!" said the earl of Essex, (and justly) thou talk of a free exercise of religion! Thou carest as much for religion as my horse!"

The causes of the rebellion in Ireland, in the reign of Charles I. are placed by the historian in a full and distinct point of view.

' The interval of that recess, to which the Irish parliament had reluctantly submitted, proved an important period; distinguished by a desperate conspiracy and insurrection. The hopes conceived from a peace of forty years, from the gradual improvement of the nation, from the activity of its parliament, from the favourable disposition of the king, from the temper of the English parliament, were in an instant confounded; and the calamities of former times revived in all their bitterness.

' It is difficult, if not impossible, for a subject of Ireland to write of these transactions, now to be explained, without offending some, or all, of those discordant parties, who have been habituated to view them through the medium of their passions and prepossessions. The sufferings of their ancestors may have been shockingly aggravated, or their offences fallaciously extenuated. But it is not to be expected from the historian, that the allegations of their several partizans should be minutely stated, discussed, and confuted. It is his part to form a general narrative upon the best information to be obtained, with an attention steadily confined to truth, without flattering the prejudices, or fearing the resentments of sects or parties. A rapturous encomium on the present happiness and tranquillity of the nation, might be affectingly contrasted by some animated description of succeeding miseries and enormities. But it will be less dangerous, and possibly more candid, to confine ourselves within the sober bounds of history; and first to trace the causes and occasions of a rebellion, whose effects have been important and permanent; and do not cease to operate even at this day, after a lapse of one hundred and thirty years.

' The victories of Elizabeth in Ireland left her successor to the exercise of his political and legislative abilities in this part of his dominions. But neither arms nor policy can at once form men's passions and sentiments by a new model, or extinguish every spark of national prejudice and animosity. Through the best governed and most civilized parts of Ireland, they produced an exterior of peace and reformation. Yet even these parts harboured numbers of the old Irish race, attached to the remains of their respective tribes, smarting with remembrance of their sufferings, and habituated to regard the English government as an injurious usurpation. In remoter districts, the old inhabitants retained their original manners more avowedly, and were less careful to dissemble their resentments.

' Their aversion extended, though with less inveteracy, to the English race settled for several centuries in their country; and in their prosperity they made little scruple to express it. Of this race, numbers had united with the rebel earl of Tirone. In the pride of victory he boasted, that every man of English birth should be exterminated from every part of Ireland; and to the astonishment  
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of his old English confederates, he insolently assured them; that they also were to expect the same fate; or if any of them should be suffered to remain, they were to become menial servants to the Irish, the only rightful inheritours of the land.

But such occasional effusions of insolence were not sufficient to estrange the old English from the original natives, or to possess them with that detestation of the mere Irish, which they who treat of the present period sometimes ascribe to them. They for the most part spake the Irish language; they had all, in some degree, adopted Irish manners. Both races were intermixed by marriages; they were united by religion; and they complained of the same grievances. By the new adventurers employed in the service of the crown, both were regarded indiscriminately as one people equally disaffected, and dangerous to the English interest. These men, who had raised large fortunes in Ireland, and frequently upon the ruin of the old natives, affected to be considered as the only loyal subjects of the realm; and artfully contrived that even the most respectable of the old English families should be regarded by the crown with suspicion, and excluded from every office of trust or honour. The earl of Strafford proceeded yet farther. It was his professed policy to break all factious combinations, to mortify all popular leaders, and to convince the proudest amongst them, that no power in Ireland should stand in competition with the king's vicegerent. But he pursued this policy without temper or discretion. He was ever impatient to express his scorn of the old English race; he studiously denied their nobles that respect and attention, to which they had been used in former times; he told those men, whose ancestors had acquired the dominion of Ireland by their blood, that they were a conquered people, divested of all political rights, and dependent solely on the royal pleasure.

The professed policy of James was to unite the inhabitants of Ireland, and for ever to abolish all odious distinctions. The real policy of his ministers, and their successors, was to distinguish them into two parties, that of loyal and affectionate subjects, containing only the late adventurers and servants of the crown; and that of the disaffected and dangerous, including all the rest of the inhabitants. The people thus insulted, were spirited and proud; and there was an infatuated folly, as well as a barbarous iniquity, in provoking them yet farther by injustice and oppression. The northern plantation, however justified, and well devised, was an object necessarily offensive to the pride and prejudices of the old Irish; and those among them who submitted and accepted their portion of lands, complained, that in many instances they had been scandalously defrauded. The revival of obsolete claims of the crown, harrassing of proprietors by fictions of law, dispossessing them by fraud and circumvention, and all the various artifices of interested agents and ministers, were naturally irritating; and the public discontents must have been further enflamed by the insincerity of Charles, in evading the confirmation of his GRACES, the insolence of Strafford in openly refusing it; together with the nature and manner of his proceedings against the proprietors of Connaught.

To the influence of national prejudices and grievances in estranging the people from English government, we are to add the powerful operation of religious principles and prepossessions. Far the greater number of inhabitants were obstinately devoted to popery, provoked and mortified by the penal statutes of Elizabeth,  
and

and impatient of the odious disqualifications imposed upon them. These statutes indeed had not been generally enforced in their full rigour. Sometimes, however, the insolence of popish ecclesiastics provoked the execution of them; sometimes the terror of them was used as a political engine to extort concessions from the popish party; and in either case, there was pretence sufficient for exciting popular clamour. The Romish clergy had that influence even over the gentry of their communion, with which they are invested by the tenets of their religion; the ignorant herd of papists they governed at their pleasure. They had received their education, and imbibed their principles in foreign seminaries, particularly of France and Spain. Hence they returned to Ireland, bound solemnly to the pope in an unlimited submission, without profession, or bond of allegiance to the king; full fraught with those absurd and pestilent doctrines, which the moderate of their own communion professed to abominate; of the universal monarchy of the pope, as well civil as spiritual; of his authority to excommunicate and depose princes, to absolve subjects from their oaths of allegiance, and to dispense with every law of God and man; to sanctify rebellion and murder, and even to change the very nature and essential differences of vice and virtue.

From this period, the history of Ireland becomes more interesting and important to a British reader; but as the article is already extended to more than the usual length, we must postpone the farther consideration of this valuable work till our next Review, in which we shall conclude our observations upon it.

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II. *Essays from the Bachelor, in Prose and Verse. By the Authors of the Epistle to Gorges Edmond Howard, Esq. Two Vols. The Second Edit. with Additions. 12mo. 5s. sewed. Becket.*

THESE Essays appear to have been originally published in a periodical Paper at Dublin, within these two last years. The subjects, which are various, are in general treated in a humorous manner, and discover a fund of good sense, as well as of agreeable pleasantry. That our readers may be furnished with a specimen, we shall present them with part of an Essay to the Female Coterie.

‘It gives me the highest pleasure to observe the rapid progress of cuckoldom in these kingdoms, as it is always the consequence of refined manners. We only wanted this finishing touch, to equal the French in that agreeable polish, which embellishes and softens human nature. Gallantry and intrigue introduce a social intimacy between the sexes, which wears off that disgusting rusticity, so prevalent in a country, where an unrestrained familiarity is not fashionable. The best method of polishing marble, is by rubbing the slabs against each other; and I am rejoiced to see the same mode so generally adopted by both sexes. Gaming is intimately connected with gallantry,  
and



and may be esteemed the cement of every polite circle.—A prudish lady who loses at play, is frequently obliged to compound with her male creditor, and yield her person instead of her purse.—A Maccaroni alone could refuse to release his amiable debtor on these terms. How happy is the husband of such a prudential wife, who thus discharges a debt in a coin he can never possibly miss, especially, as it might injure his fortune, and embarrass his affairs if paid in any other. Sometimes she may prefer this mode of payment from a presentiment of her husband's superiority; an experimental proof will do honour to her foresight, and promote conjugal affection. This was Penelope's way, she encouraged all her gallants to shoot in Ulysses's bow, and found none of them equal to her own good man.

‘ Let dull moralists, and prejudiced politicians, snarl at every generous and comprehensive system, which contradicts their narrow, selfish principles: I do not address myself to such readers, but to the liberal and impartial; and I make no doubt of convincing them. I shall therefore prove, 1st, That cuckoldom was established by law, in the wisest of nations. 2dly, That precedents and continued usage and practice, are uniformly in favour of it. 3dly, I shall point out the great benefits which civil society receives from it; and conclude with some general remarks on the subject.

‘ By a statute enacted in the 7th of Lycurgus, the Spartans granted every man the privilege of lying with his neighbour's wife.—Cato, by his example, endeavoured to introduce that law among the Romans: several tribes of Indians have adopted the same wise maxim. Thus, both civilized nations, actuated by political motives; and barbarians, from the mere suggestions of untutored reason, have equally perceived its utility.

‘ Continued usage and practice are also in favour of it. The history of every age and country, furnishes us with numberless examples in proof of this. All the evil consequences which have been falsely ascribed to the practice of cuckoldom, proceeded wholly from the unreasonable restrictions and discouragement that impolitic laws have laid on it. This alone made a crime, and rendered the man infamous, who patiently submitted to it—Hence proceeded wars, massacres, and the destruction of mankind. We see in Sparta, where it was not dishonourable to be a cuckold, (but highly so to be a batchelor) all those evils were prevented.

‘ But why should I appeal to Greece or Rome for examples, when the history of our own country supplies me with the strongest instance, in support of my argument? If Tigherna  
O'Rourke,

O'Rourke, king of Breisna, had not thought it unbecoming a man of spirit to be a contented cuckold, he would not have forced Dermot M'Murchard to apply to Henry II. for assistance: we might then still have wandered free and independent among our bogs, got drunk out of our madders, and used our skeins with impunity.—We should never have heard of the execrable Poynings, nor of his infernal law, a law insidiously calculated to break the hearts of our patriots, and to ruin the kingdom.

‘ Thus cuckoldom was the cause of our slavery and subjection; I therefore highly commend my countrymen, for retaliating on our conquerors. Their prowess and success have been so conspicuous, that even the stern Churchill could not refuse paying tribute to their merit in the following lines:

“ See Dublin, fam'd in legends of romance,  
For mighty magic of enchanted lance,  
With which her heroes arm'd, victorious prove,  
And like a flood, rush o'er the land of love.”

‘ I shall now point out the great benefits which civil society receives from cuckoldom. It is remarkable, that some families maintain an hereditary right to weak intellects and personal blemishes, which uniformly descend from generation to generation. Now, a wife who has the honour of her family at heart, may easily remedy this, and I really think it her indispensable duty to do so: she will please her good man by it, and can do him no injury. I am always delighted to see the father of a family surrounded by children whom his wife certifies, though they did not take their rise from him. He fosters and cherishes them with as much fondness and affection, as a hen that hatches duck eggs, and feeds the ducklings with the same care, as if they were her own. A lady who acts so judiciously, merits the highest praise; she adorns her husband's table with olive branches which never sprung from him; as a skilful gardener gathers plums off thorn trees, by grafting a few slips on them,

‘ If husbands would treat their wives with complaisance, and not be offended at innocent familiarities, they would make proper allowances for slight failures in conjugal duties, and love their husbands for the very reason they now hate them, as it would be a sufficient excuse for applying to others for comforts which they cannot be supplied with at home.

‘ Besides, we should consider that cockoldom is but a reasonable fine, which every man should cheerfully pay, as it evinces the beauty and merit of his wife in other people's eyes, and is a just compliment to his own taste. Let those who are  
curfed



curfed with homely domestic ribs, have the fole enjoyment of them: fuch women are mean enough to employ their time in taking care of their houfes and children; and what is ftill worfe, confine themfelves at home, and furfeit their husbands by too much fondnefs. But the gay and beautiful fhould fcorn to be monopolized; they ought to regard the happinefs of mankind. Many of them, no doubt, are influenced by the laudable ambition of communicating pleafure all around them; and it is from that generous principle alone, and not to gratify any fenfual paffion, that they are fo willing to eafe the torments of their lovers.\*

As thefe Effays relate chiefly to characters and tranfactions in Ireland, they will probably afford greater entertainment to readers of that country, than to thofe in other parts of the Britifh dominions. The local and perfonal circumftances, however, which they contain, may be eafily comprehended, without any particular knowledge of Irifh affairs; and though thefe Effays are replete with ftrokes of fatire and ridicule, they touch the foibles with fuch gentlenefs as to excite the laughter, rather than provoke the relentment, even of thofe who are the objects of the description.

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III. *Archæologia: or Miscellaneous Tracts relating to Antiquity.*  
*Published by the Society of Antiquaries of London. Vol. II. 4to.*  
 15s. Whifton.

**I**N reviewing the firft volume of the *Archæologia*\*, we obferved that many of the articles it contained were frivolous and unimportant; and we expreffed a hope that, in the profecution of the work, the Society would pay more attention to the materials of which their future tracts fhould be compofed. With regret we are obliged to remark, however, that they ftill difcover too much deficiency in this refpect; and we are under the greater inducement to intimate our opinion, left the Society continue to regulate their publications upon the plan they have hitherto adopted. Researches into antiquity, when properly directed, may certainly be productive of inftruction, as well as entertainment; but it is not every trifling memorial which may be found in the rubbifh of diftant ages, that is worthy of being preferved in the repositories of ornamental or ufeful knowledge. We fhall yet entertain fome hope, therefore, that the Society will hereafter conduct their investigations with more fcrupulous care, and not swell their accumulating work with the account of fuch fubjects as are fit only for the gratification of idle and impertinent curiofity.

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\* See Crit. Rev. vol. xxxi. p. 31.  
 Vol. XXXVI. July, 1773.

The first paper in this volume contains Observations on the Julia Strata, and on the Roman Stations, Forts, and Camps, in the counties of Monmouth, Brecknock, Caermarthen, and Glamorgan.

II. Observations on an Inscription at Spello.

III. An account of some Antiquities found in Ireland.

IV. Dissertation on an ancient Cornelian.

V. An account of a remarkable Monument in Penrith Church-yard, Cumberland.

VI. An account of some Antiquities discovered on digging into a large Roman Barrow at Elenborough, in Cumberland.

VII. Account of some Roman Monuments found in Cumberland.

VIII. A Dissertation on the Gule of August, as mentioned in our Statute Law. By John Pettingal, D. D.

The *Gule of August* signified the festival of St. Peter ad Vincula, observed by the church of Rome in honour of their patron saint, on the first day of August. Dr. Pettingal imagines the expression to be of Celtic origin. He tells us that in the British or Welsh tongue in use at this day, a holy day is called *Wyl*, or, to strengthen the sound, *Gwyl*; thus in the rubrick of the Welsh liturgy every saint's day is the *Wyl* or *Gwyl* of such a saint. In common conversation, the day of St. John is called *Gwyl Jevan*; of St. Andrew, *Gwyl Andreas*; and the first of August, *Gwyl Awst*. 'Where then, says the author, can we look so properly for the Gule of August, as from the Celtic or British, *dydd Gwyl Awst*, which signifies among them the *first of August*?' From hence he also derives the reason, why in Scotland they call the festival of Christmas, the *Yule*, i. e. the *Wyl* or festival of the Nativity; and in the same phrase, the Christmas holydays are called in Wales *wyliau* or *gwyliau* hadolig, the feast of Christmas; where *wylia* or *gwyliau* is the plural of *wyl* or *gwyl*. He remarks that, in the Old English or British language, the *Y*, *W*, and *G*, were used interchangeably for each other; of which he produces some examples.

IX. Observations on the mistakes of Mr. Lisle and Mr. Hearne, in respect of King Alfred's Present to the Cathedrals. The late use of the Stylus or Metalline Pen. Mr. Wise's conjecture concerning the famous Jewel of King Alfred further pursued; shewing it might possibly be part of the Stylus sent by that king with Gregory's Pastoral, to the monastery at Athelney.

X. Observations on the Aestel.

XI. Ob-



XI. Observations on Mr. Peter Collinson's Paper on the Round Towers in Ireland.

XII. Observations on the Round Tower at Brechin, in Scotland.

XIII. The Bull-running, at Tātbury, in Staffordshire, considered.

XIV. Observations on the Altar, with a Greek Inscription, at Corbridge, in Northumberland.

XV. Observations on the same Inscription.

XVI. Observations on Dr. Percy's account of Minstrels among the Saxons.

XVII. An account of the Monument commonly ascribed to Catigorn.

XVIII. Observations on Stone Hatchets, by the late Bishop Lyttelton. With these Observations his lordship laid before the society a stone, which was found some years ago, near Spurnston, in the parish of St. Cuthbert, Carlisle, in a little hillock, or raised piece of ground. The bishop supposes it to be of the same kind with those which Gesner, Aldrovand, and other writers on natural philosophy, absurdly name *Ceraunia*, or *Thunder-bolts*, affirming that they fall from the clouds in storms of thunder. His lordship thinks it unquestionable that this stone was a military weapon, answering to the steel or iron battle-ax in later times; and that it had been fabricated at a very early period, and by barbarous people, before the use of iron or other metals was known. He is also of opinion that these stones are by far the most ancient remains existing at this day of our British ancestors, and probably coeval with the first inhabitants of this island.

XIX. Observations on Stone Hammers.

XX. Observations on an Inscription in the Church of Sunning-hill, Berks.

XXI. Description of an ancient Font at Bridekirk.

XXII. Observations on Cæsar's Invasion of Britain; and more particularly his Passage across the Thames, by the Hon. Daines Barrington. In two letters on this subject, Mr. Barrington produces very strong arguments for concluding that the *Tamēsis*, mentioned by Cæsar, was not the river now called the Thames, but the Medway; and we acknowledge that the words of Cæsar, if accurately attended to, will not bear any other construction. As the Medway empties itself into the Thames, Mr. Barrington supposes that it might very possibly go at this time by the same name, especially as the Celtic word *Tam* imports a river in the Gaulish language, and that *is* signifies *crooked*, or *winding*, as Bullet informs us. Such a name was therefore applicable to almost every river; and

upon the supposition of the Medway being called *Tamēsis*, most of the difficulties respecting the part of the river where Cæsar's army forded to attack Cassibelan, will be solved. After refuting, with great precision, the opinions of Camden and bishop Kennet, concerning Cæsar's passage of the Thames at Coway Stakes, and the battle of Wallingford, Mr. Barrington cites the authority of Dio Cassius to prove that the Romans understood by the *Tamēsis* a different river from that which is now called the Thames. The abovementioned historian, in his 60th book, describes Plautius following the Britons to *the mouth* of the *Tamēsa*, and then mentions a bridge at no great distance over the river, which was actually passed by some German auxiliaries. Mr. Barrington here submits the question, whether our ancestors could have built a bridge over the Thames, where it empties itself into the sea, and whether it does not therefore amount to an irrefragable proof, that some other river than the modern Thames was then known by the appellation of *Tamēsa*.

XXIII. Remarks on the time employed in Cæsar's two Expeditions into Britain. By the Rev. Dr. Owen. In these Remarks, Dr. Owen also maintains by sensible arguments the opinion of Mr. Barrington, that the Medway, and not the Thames, was the river which Cæsar understood by the *Tamēsis*.

XXIV. Copy of the Draught of a Proclamation in the year 1563, relating to Persons making Portraits of Queen Elizabeth; which is said to be taken from the original draught in the paper-office, in the hand-writing of secretary Cecil. As this draught affords most convincing proof of the vanity of that princess, and how much she was flattered by her courtiers with regard to the graces of her person, we shall present our readers with the copy. It is similar to the mandate of Alexander, which enjoined that only a painter and statuary of the first eminence should presume to form a representation of him.

‘ Forasmuch as through the natural desire that all sorts of subjects and people, both noble and mean, have to procure the portrait and picture of the Queen’s Majestie, great number of Paynters, and some Printers and Gravers, have allredy, and doe dayly attempt to make in divers manners portraietures of hir Majestie in paynting, graving, and pryntyng, wherein is evidently shewn that hytherto none hath sufficiently expressed the naturall representation of hir Majesties person, favor, or grace, but for the most part have also erred therein, as thereof dayly complaints are made amongst hir Majesties loving subjects, in so much that for redress hereof hir Majestie hath lately  
bene



bene so instantly and so importunately sued unto by the Lords of hir Consell and others of hir nobility, in respect of the great disorder herein used, not only to be content that some speciall coning paynter might be permitted by access to hir Majestie to take the natural representation of hir Majestie whereof she hath bene allwise of hir own right disposition very unwillyng, but also to prohibit all manner of other persons to draw, paynt, grave, or pourtrayit hir Majesties personage or visage for a time, untill by some perfect patron and example the same may be by others followed.

‘ Therfor hir Majestie being herein as it were overcome with the contynuall requests of so many of her Nobility and Lords, whom she cannot well deny, is pleased that for thir contentations, some coning person mete therefor, shall shortly make a pourtraict of hir person or visage to be participated to others for satisfaction of hir loving subjects, and furdernore commandeth all manner of persons in the mean tyme to forbear from payntyng, graving, printing, or making of any pourtraict of hir Majestie, until some speciall person that shall be by hir allowed shall have first finished a pourtraicture thereof, after which fynished, hir Majesty will be content that all other painters, printers, or gravers, that shall be known men of understanding, and so thereto licensed by the hed officers of the plaices where they shall dwell (as reason it is that every person should not without consideration attempt the same) shall and maye at their pleasures follow the sayd patron or first portraicture. And for that hir Majestie perceiveth that a grete number of hir loving subjects are much greved and take great offence with the errors and deformities allredy committed by sondry persons in this behalf, she straightly chargeth all hir officers and ministers to see to the due observation hereof, and as soon as may be to reform the errors already committed, and in the mean tyme to forbydd and prohibit the shewing or publication of such as are apparently deformed, until they may be reformed which are reformable.’

XXV. A Dissertation on the Crane, as a dish served up at great tables in England.

XXVI. An account of a Roman Sepulchre found near York.

XXVII. Extract of two Letters concerning Roman Antiquities discovered in Yorkshire.

XXVIII. The Construction of the Old Wall at Verolam.

XXIX. Conjectures on an ancient Tomb in Salisbury Cathedral.

XXX. An account of an illuminated MS. in the Library of C. C. C. Cambridge.

XXXI. Some Remarks on Mr. Walpole's Historic Doubts on the Life and Reign of King Richard the Third.

XXXII. Observations on a Greek Inscription brought from Athens.

XXXIII. Some account of certain Tartarian Antiquities.

XXXIV. Observations on the same.

XXXV. A Description of the Sepulchral Monument at New Grange, near Drogheda, in Ireland.

XXXVI. A succinct Narrative of the Battle of Chesterfield.

XXXVII. Account of a Roman Pavement, with Wheat underneath it, found at Colchester. Dr. Piggot, a physician of that town, having observed, a few years ago, that some fruit trees in his kitchen garden did not thrive so well as the rest, ordered a man to dig at a little distance from the outermost of them, expecting to find a bed of gravel, or some such obstruction, that prevented the roots from striking freely into the ground. After digging to the depth of a yard and an half, there appeared a Roman pavement of brick, under which was a stratum of wheat, pure, and unmixed with any earth or rubbish, and as black as if it had been burnt, resembling that brought from Herculaneum.

XXXVIII. Mr. Lethieuller's Observations on Sepulchral Monuments.

XXXIX. A View of the Ancient Constitution of the English Parliament.

XL. Observations on the preceding article.

XLI. Druidical Remains in or near the Parish of Halifax in Yorkshire.

XLII. Extract of a Letter concerning certain Discoveries in Ely Minster.

The Plates in this volume are numerous, and in general better executed than those in the preceding.

IV. *The History of the British Dominions in North America : from the First Discovery of that vast Continent by Sebastian Cabot in 1497, to its present Glorious Establishment as confirmed by the late Treaty of Peace in 1763. In Fourteen Books. 4to. 18s. boards. Strahan.*

THE very great national importance to which the British colonies have arrived, would naturally render it rather surprizing that a good and complete history of them had not appeared. Publications concerning our American territory would fill a library, but among them all we look in vain for a work of merit equal to the importance of the subject. The  
lively



lively and entertaining sketch for which we are indebted to Mr. Burke, is written with judgment and great elegance; but it is only a sketch, and concerns other European colonies as much as our own: the work before us should seem to answer this defect—how far the design is answered we shall presently examine.

The first book is taken up with an historical general review of American history from Cabot's time to the present: the first section brings this history in a very superficial manner down to the year 1755, by no means equalling other summary accounts already before the public. The second section is the military history of the year 1755: something better drawn up than the preceding. In these two sections the only information we meet with not already in numerous publications, is giving the merit of the thought of seizing the French ships before the declaration of war, to the then lord mayor, Sir Stephen Theodore Janssen, a fact though well known, yet unnoticed by our historians; and, secondly, the following state of the population of our colonies at this time.

Halifax and Lunenburg in Nova Scotia	—	5,000
New Hampshire	—	30,000
Massachusetts Bay	—	220,000
Rhode Island and Providence	—	35,000
Connecticut	—	100,000
New York	—	100,000
The Jerseys	—	60,000
Pennsylvania	—	250,000
Maryland	—	85,000
Virginia	—	85,000
North Carolina	—	45,000
South Carolina	—	30,000
Georgia	—	6,000
Total		1,051,000

French Colonies.		
Canada	—	45,000
Louisiana	—	7,000
Total		52,000

Section III. continues the history to the end of the year 1762, in a very desultory, unanimated manner. It mentions Mr. Pitt's being turned out, but says nothing of his return to power, nor can the reader so much as discover under whose administration the great successes of the war were gained, yet gives

a long dull extract from the declaration of war against France. The fourth section contains little more than a transcript of the articles of peace, and the proclamation for settling the bounds of the colonies, with which the first book ends; and is, upon the whole, a very indigested account.

Book II. contains the history of New England: in the first chapter the author gives an account of the manners, customs, &c. of the Indians at the planting of the colony, which, had his authorities been quoted, would have been a curious passage: but indiscriminate authority in this point is very unsatisfactory; as there is scarcely a subject in which men of narrow capacities are more likely to be mistaken, and consequently to deceive their readers; but this fault runs through the greatest part of the work, which is of a nature that demanded a minute attention to this circumstance. The description of the country is very incomplete, which is inexcusable after the numerous works that have been published on the subject. At page 52 he says, 'The climate is not so mild and regular as those parts of Italy and France that lie in the same parallel, nor is it so temperate as in Great Britain.' He who could thus describe the climate of New England can know very little of the matter indeed! it is like saying that the climate of Nova Zembla is not quite so warm and pleasant as that of Spain. This description of the country is likewise ill arranged.

The history of this province is continued through the first eleven sections of this book; though pretty minute it does not contain many circumstances that are not in preceding histories, with the disadvantage of being uninteresting, in an extraordinary degree; there is also a coldness in the manner and reflections that cannot but disgust.

In section XII. we have a description of the climate, soil, produce, and trade, consisting chiefly of long quotations; there are, however, some circumstances mentioned which deserve attention. 'The contracts of the commissioners of the navy, says he, for masts, &c. have of late been from Piscataqua harbour, in New Hampshire, and Casco bay, in the province of Main. The mast-ships, built peculiarly for that use, are generally about 400 tons, navigated with about twenty-five men, and carry from forty five to fifty good masts each voyage.'—'New England abounds in saw mills of cheap and slight work, generally carrying a single saw. One man and a boy attending on a mill, may, in twenty-four hours, saw 4000 feet of white pine boards, which are generally one inch thick and of various lengths, from fifteen to twenty feet; and

of



of different widths from one foot to two feet at a medium; and it is reckoned that forty boards make 1000 feet. These mills commonly stand upon small streams because cheap fitted, but with the following inconveniencies: 1. As the country is cleared of wood and brush the rivulets dry up. 2. In living small streams there is not water sufficient to drive the wheel in summer. 3. In the winter they are frozen up.' p. 209.

Among the manufactures he reckons iron, of which he says, 'Iron is also a great article in manufactures, as it consists of these general branches: 1. Smelting furnaces reducing the ore into pigs; having coal sufficient, and appearances of rock ore. 2. Refineries which manufacture pigs imported from New York, Pennsylvania, and Maryland furnaces, into bar iron. 3. Bloomeries from bog or swamp ore. One hundred and twenty bushels of charcoal are sufficient to smelt rock ore into one ton of pigs, and the complement of men for a furnace is eight or ten, beside cutters of the wood, coalers, carterers, and other common labourers. Bog or swamp ore lies from half a foot to two feet deep: in about from twenty years digging, it grows or gathers fit for another digging, but if it lies longer it turns rusty and does not yield well; three tons of swamp ore yield about one ton of hollow ware.'

Chapter III. describes Connecticut colony; and in the articles laws, taxes, people, and government has many particulars not found in other histories. 'Upon Long Island sound, says he, is a delightful and profitable range of good townships, the glory of all the British plantations in New England, as Stonnington, Groton, New London, Lyme, Saybrook, Killingworth, Guilford, Brentford, New Haven, Milford, Stratford, Fairfield, Norwalk, Stamford, and Greenwich; but New London is the capital.'

In the observations, page 238, on the culture and staples of the colonies, he copies Dr. Mitchel almost verbatim, who made exactly the same observations before, and almost in the same words.

Chap. VI. describes Rhode Island: the account is minute and tedious, without being satisfactory. The subject of the next is New Hampshire, in which there is a good account of the progress of Mr. Mason's claim to the province, and the manner in which his successors were deprived of their just rights, by course of law. The description of the country is very incomplete. The whole book concludes with the following observation: 'The Massachusetts colony is superior to the rest in opulence, trade, and number of inhabitants, its principal town being Boston. They employ 500 sail of ships, with 4000 seamen, annually in their trade to Great Britain and the sugar

sugar colonies: and the imports from Great Britain and Ireland have been computed at 300,000 l. a year.' This is an account that was retailed many years ago: to let such a passage be the description of their commerce in 1773 is a mockery of the reader; much better accounts are to be met with in preceding books, particularly in the Political Essays, 4to. and since they were published, tables of imports and exports have appeared: It ought to have been the business of an author who aimed at giving useful information, to have told us what tables were accurate, and what the contrary; to have supplied deficiencies, instead of copying defects; to have pointed out the effects of British regulations by such enquiries. But this history deviates into geographical and commercial description, without affording those valuable communications which are the essence of such works.

Book III. contains the history of the province of New York, and has little in it which deserves commendation. The account of the Five Nations is copied from Colden, and also (see page 68) verbatim from Pownal.

At page 77 is a good comparison between the situations of New York and Philadelphia in respect of carriage. In Book IV. which treats of New Jersey, there is still less than in Book III. The fifth pretends to describe Pennsylvania, but in so superficial a manner that every reader must be disgusted: the soil and the natural history of the province entirely omitted, though much dwelt on under the head of New England. In Book VI. we have Maryland, in which article we are informed, 'that an industrious man can manage 6000 plants of tobacco, and four acres of Indian corn; that 6000 plants yield 1000l. that 4000 negroes are yearly imported into Maryland and Virginia; and that Mr. Bennet of Maryland had 1300 at one time;' this is the whole intelligence not already in print.

Book VII. containing Virginia, is comprized in ten pages; in every circumstance concerning the importance of the colony and the interests of Britain, this article deserved twice the attention employed upon New England, yet this author has given 267 pages to the latter. To what are we to attribute this, unless to a plenty of hackneyed materials from which he could transcribe so largely? The whole article Virginia contains not one circumstance that has not been published. Book VIII. describes Carolina, but contains no new information concerning the progress of culture in that country: and the sketch of its trade at page 152 is too superficial; the Political Essays give a more satisfactory account. The description of Georgia is equally lame. Under Florida we expected something new, but were utterly disappointed. The article

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Louisiana is servilely copied from Du Pratz, &c. Canada is a continued plagiarism. Under the remaining heads we find nothing of importance: even the reflections, which seem at first sight to be the author's own, are copied. At page 243 his observation on the cold winds of that continent, verbatim (without acknowledgment) from Dr. Mitchel.

Upon the whole we consider this work as a bulky quarto, which, though written upon an important subject, conveys very little information to the reader unnoticed by preceding writers; and it is also extremely deficient with respect to arrangement, conduct, and other arts of composition.

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V. *A Dissertation, Historical and Political, on the Ancient Republics of Italy: from the Italian of Carlo Denina. With original Notes and Observations, by John Langhorne, D. D. 8vo. 4s. sewed. Becket and Co.*

THE causes of the rise and declension of states is a subject which has excited the enquiry of some of the most eminent political writers; and of all investigations respecting government it might certainly be the most useful to society, could mankind be induced to avail themselves of the examples which the virtues and vices, the legislative wisdom and imprudence of former ages, hold forth to their view. But there is reason for questioning whether ever the catastrophe of any empire was much retarded by expedients founded upon observations deduced from history. The causes which effect the ruin of a state being usually the consequences of its high prosperity, their action is at first insidious, and proceeds by imperceptible degrees, till the political disease become too violent to be longer supported, and the general corruption of the people admitting of no reformation, the constitution is at last dissolved, and either a foreign power lays hold of the victim, or a change of domestic government takes place. Such is the course that has been run by every state, whether regal, aristocratical, or republican, where arts and commerce have remarkably flourished, and where luxury, through whatever channel, has universally diffused its pleasing poison.

The obscure and imperfect accounts with which we are furnished of the ancient republics of Italy, will not authorise us to determine with certainty the nature of the political defects which could facilitate the reduction of so great a number of populous states by the Roman power. It is not probable, that in those ages, the republics in the interior parts of Italy especially, were much corrupted by luxury. So far from this  
being

being the case, their manner of life is represented to have been extremely simple and remote from refinement. Neither will the obstinate contentions which some of them maintained with the Romans in the most flourishing times of that republic, admit any ground for supposing that they were an unwarlike race of people. The most obvious cause that can be assigned for their reduction is, the multitude of independent states into which the country was divided; whereby their interests being wholly unconnected, they were less alarmed at the conquest of their neighbours, and viewed with indifference the progress of the Roman power, till each of them had successively become the prey of its ambition.

We shall lay before our readers the author's account of the nations of ancient Italy, which flourished in the time of the Roman republic.

‘ The Tuscans, though they had lost the provinces they formerly possessed on the side of the Apenines, were still a powerful nation, possessing, beside the Grand Duchy of Tuscany, great part of what is now called the Ecclesiastical State, St. Peter's Patrimony, the provinces of Orvieto and Perugia. The Etruscan nation was for a long time so much superior to Rome, that any one of the twelve Dynasties into which it was divided, was able to cope with her. Veii, or Vejentum, which, after a long and famous siege, submitted to the Romans, was considered as a city of equal strength. Yet Vejentum was not much superior to Cortona, Perugia, Aretium, Volaterræ, or Clusium.

‘ Another considerable tract of Italy, not inferior to Tuscany, was inhabited by the Umbri, a people who, for a long time, rivalled the Etruscans; and though they had not so many large and populous cities as the latter, they had many very respectable, among which were Sarsina, Urbino, Camarino, Gubbio, Spoleti, Foglino, Todi, Terni, Narni, and Otricoli, some of which still retain their ancient name.

‘ Neighbours to Umbria were the Sabines, who inhabited a smaller and less fertile district, but were not inferior in bravery, or in numbers. As they maintained their independency against the Umbrians and the Tuscans, so they long held out against the Romans: for that certainly was but a small part of them, which, after several battles, is said to have incorporated with the Romans under Tatius.

‘ Of this Province, which was then wholly comprehended under the name of Latium, and is now called Campagna di Roma, a very small part only was occupied by the Romans, even so low down as four hundred years after the building of Rome. For, beside the Latins, properly so called, or the inhabitants of ancient Latium, whereof the Roman state made a part, there subsisted four powerful and warlike nations, the Equi, the Volscians, Hernicians, and Ausonians. Each of these nations thought itself equal to the republic of Rome, till the wars of Pyrrhus.

‘ In that long tract of Italy, now called the kingdom of Naples, were many free and powerful states; the Marsians, the Vestinians, the Pelignians, the Marrucinians, the Ferentians, and the Samnites,



nites, who inhabited what is now called Abruzzo, and part of Apulia. The Irpinians, the Daunians, the Messapians, the Peucetians, who occupied what we call the Terra di Bari, Otranto, and Basilicata. From thence, descending towards modern Calabria, were the Lucanians, the Brutians, the Picentians, who possessed and cultivated more than twice the tract of country that belonged to the four nations, comprehended under the name of Latins. Nay, many of them occupied more than all Latium in its farthest extent. Then the Campanians, who inhabited the best part of that country, which, for the excellence of its fertility, was called Terra di Lavoro, or the Arable Country, where was and still is the city of Naples, where was the famous Capua of old, and is now the modern city of that name;—These people possessed a very respectable state. To these several nations or republics may be added many maritime towns, which formed distinct states, such as Tarentum, Thurium, Heraclea, Rhegium, and Crotona. These were not inferior in strength to the maritime cities of Asia Minor and Greece, as those on the continent were able to contend with the famous states of Peloponnesus and Achaia.

‘Of those innumerable republics that filled Italy, hardly any was so inconsiderable as not to be able to send ten or fifteen thousand men into the field; at least, as not to defend themselves, by means of their fortifications, against the assaults of a powerful enemy. And many of them would once in fifteen years, send out colonies of forty or fifty thousand, as the Volscians, the Latins, and Samnites frequently did. Were we to turn to the particular details which ancient geographers and historians have left us, we should find that the Crotonians had a hundred and thirty thousand men in arms, and the Sybarites three hundred thousand; that the Tarentines sent eighty thousand foot and eight thousand horse to the assistance of the Samnites; and that they boasted, by their ambassadors, to Pyrrhus, that they were able to send him three hundred and twenty thousand horse, beside the infantry of the Lucanians and Messapians.’

The author admits that these accounts may be exaggerated, or what likewise is not improbable, that those events happened at a time, when Tarentum, Sybaris, and Crotona, or some prince who reigned over these cities, had other dominions, which furnished their contingencies of troops, and that the confederates assumed the general name of the Tarentine army, from the principal city. The power of the ancient republics of Italy appears indeed to have been so great as might almost shock credibility, were it not supported by the testimony of some of the most respectable historians. In confirmation of the fact our author produces, from Polybius and Fabius Pictor, the following muster of the Roman army, and that of the confederate states, at a time when an invasion was apprehended from the Transalpine Gauls.

‘The Sabines and Tuscans armed seventy thousand foot, and four thousand horse: the Umbrians, and some people who inhabited that quarter of the Apennines, twenty thousand; the Romans twenty thousand foot, and fifteen hundred horse; the Latins thirty-two thousand horse and foot; the Samnites, who had been recently

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engaged in a destructive war with Rome, whereby they had lost, in different engagements, at least a hundred thousand men, furnished seventy thousand foot, and seven thousand horse; the Iapygians and Messapians fifty thousand infantry, and sixteen thousand cavalry; the Lucanians thirty thousand foot, and three thousand horse; and the Marsians, Marrucinians, Ferentians, and Vestinians, twenty-four thousand foot and horse. So that a part of Italy, not so large as the Ecclesiastical State and the kingdom of Naples, on the first muster, supplied upwards of seven hundred thousand armed men; a number which two of the most powerful monarchies in Europe would at this time find it impossible to raise. And if we reflect on the havock made by the Gallic and Carthaginian wars, and that not only the Samnites, but most of the other states of Italy, had, for a century past, been greatly depopulated by the sword, we may clearly infer that in the time of Pyrrhus these people were capable of arming a much greater number than they did at the juncture mentioned by Polybius. It is certain, moreover, that these people who sent their respective supplies to the confederate army, could have furnished four times the number of men in case of any particular danger of their own.

Signior Denina very justly supposes, that the amazing difference between the populousness of ancient and modern Italy is not to be ascribed to any physical alteration in the quality of the soil or climate, but to the simplicity of manners in the ancient inhabitants, and their industrious application to agriculture.

Our author observes, that the constitutions of the Italian states were in one circumstance generally defective; and this was the precarious condition of sovereignty, whence arose an instability of the executive power which proved the cause of perpetual contention. The revolutions, however, did not always proceed from internal disorders, but were frequently occasioned by the fate of war, from which, among so numerous a body of contiguous communities, one or other could not long be exempted.

It is also a circumstance worthy of remark, that the warlike spirit of those times did not interrupt the cultivation of the fields so much as may be imagined.

\* As booty was their object (says our author, speaking of the ancients) it was their interest to let the husbandman plough his fields in quiet, that they might partake of his harvest. The effect of conquest was generally a cession of lands from the conquered state; yet it is difficult to conceive how this should be made in such a proportion that each citizen should feel no more than his share of the loss. Possibly, however, the frequency of conflict and reprisals rendered such losses of no long continuance, and consequently not very grievous. The conqueror was sometimes content with an ill-mannered triumph, and the conquered was sent home, under a yoke, half naked, without arms or baggage. The Italians were so fond of bringing their rivals to this disgrace, that for the sake of it they often forfeited the most essential advantages of victory. We shall see shortly, that the Samnites ruined themselves  
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and their country by being unwilling to give up this vain, but, according to the humour of those times, joyous spectacle.'

In the second part of this work, our author enters upon the consideration of the means, by which, among so great a number of flourishing states, the Roman republic, from so small a beginning, could rise to its exorbitant power. This celebrated subject has afforded employment to the pens of many eminent writers; and after all the attempts that have been made to investigate it, the problem seems still to be undetermined. Signor Denina alledges, that all those who have prosecuted this enquiry have fallen into an essential error, in supposing that Rome arrived at her pitch of grandeur in consequence of her primary institutes and peculiar statutes; whereas he thinks it is obvious that there was nothing so singular in the Roman constitution as could procure it the superiority over the other Italian states. He totally rejects the opinion, that either the divisions between the senate and the people, the exercise of the civil in conjunction with the military power, the patriotic affection, the thirst of glory, or any particular respect to the sanctions of religion, were circumstances so peculiarly Roman, as to distinguish their government from that of all the other states of Italy. He observes, that the non-redemption of prisoners, a maxim to which the success of the Roman arms has been much imputed, was unknown in the republic till after the reduction of Italy. With respect to the moral qualities of the Romans, which have been regarded by some writers as the basis of their grandeur, our author thus proceeds:

'If we consider the internal police and civil government of Rome, we shall find the plebeians so obstinate and rebellious, that, out of spite to the patricians, they risked the horrors of famine, and abandoned the culture of the ground; the nobility, a set of haughty, overbearing extortioners; and the virtue of the sexes so little practised by either, that there were few years even in the middle centuries, when some vestal, notwithstanding the severity of her punishment, did not lose her honour. Matrimonial faith was so wretched, that the Roman writers acknowledge the Roman wives once entered into a conspiracy to poison their husbands. The most important laws were violated or evaded. Private interests, and private connections interfered with the utility, and disturbed the repose of the public. In short, though I do not deny that some part of the conduct of the ancient Romans was intitled to praise, I must nevertheless affirm, that, setting aside our school-taught ideas of the Roman virtue, if we compare the history of Ancient Rome with that of other states, we shall find that she had neither more virtues nor fewer faults, than were formerly found in the republics of Greece and Italy, or more recently in those that were established after the death of Charles the Great, in the Swiss or other European states, which were or are independent communities.'

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According to signor Denina, we must look for the origin of the Roman grandeur in other causes than those which have been mentioned above; and he considers the local situation of Rome as a circumstance of material importance in the enquiry. Being placed in the centre of the Tuscan, Latin, and Sabine nations, the former of which was rich and luxurious, the others rude and poor; he alledges, that the kings of Rome adopted so much of the arts and manners of the Tuscans, as the nature of their state would admit, and was sufficient to attract the popular curiosity of the Latins and Sabines; while, at the same time, they retained as much of the severity of the latter as was consistent with their Tuscan connections. By these means he supposes, that they drew numbers of people to Rome from the Latian and Sabine states.

This conjecture of signor Denina is evidently founded upon the anecdote in the Roman history, respecting the rape of the Sabine virgins; an incident which certainly contributed to the prosperity of the infant state. But besides the objection to this argument, which arises from the author's attributing to the first inhabitants of Rome an improbable mixture of magnificence and luxury, with poverty and severity of manners, the operation of such a cause can never be supposed to have extended the Roman influence to any considerable distance from their settlement. Neither seems it consistent with an observation of signor Denina himself, that Rome, for some centuries after its foundation, was not superior to several of the Italian states.

The circumstance which signor Denina considers as what chiefly favoured the aggrandizement of Rome, is the spot whereon the city was built.

The situation the first Romans pitched upon, was, in fact, the worst they could have chosen, for building a well regulated and well fortified city. They had neither plain to surround and secure by ramparts and fosses, nor yet any eminence of natural strength sufficient to defend even a small number of people. There were seven or eight hills bordering on each other, not one of which in particular could either contain many inhabitants, or easily defend itself against the occupiers of the next. To have fortified the whole at once would have been absurd, as the whole would scarcely have contained a million of inhabitants: and though a kind of castle or citadel was erected on the Capitoline Mount, it was presently obvious, both to the Senate and the people, that the hearts of the citizens would be the best rampart against their enemies. For this reason, on every occasion of war, the Romans issued into the field, and met the enemy before he approached their gates. For this reason the populace were always for quitting the city, and seeking some place of greater strength, and nothing but the influence and authority of the great Camillus could have put a stop to this, after Rome was taken by the Gauls, and with difficulty rescued from their hands. The principal citizens, however, under-  
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standing their true interest, and determined not to abandon the original seat of the commonwealth, contrived to keep the enemy as far from the city as possible, and for this reason enlarged their borders.

‘ It is manifest that an army, such as those of the small states in particular generally were, composed of the multitude, and conscious of some secure retreat, some rocky mountain, or fortified city, in the first disorder of battle would naturally take to flight; whereas an army, that, after giving up the field of battle, should have no place of refuge, would as naturally fight with determined obstinacy. It was certainly a right observation of the commentator on the Decads of Livy, when he praised the Romans for fighting in the open field, because such kind of battles are most decisive. The Latins, however, and the Samnites had the same advantage, and on this account were superior to the rest of the Italians. They were more dextrous in the field, more active and industrious in their entrenchments, and their camps were like so many moving forts on their frontiers. The Romans, who came latest into distinction, commenced with all the advantages that the experience of others had discovered. Superstition, too, the great principle of political institutions in their infant state, came in to their assistance; and the belief that their god Terminus never retreated, more effectually made the Roman soldiers stand their ground. It was easy to foresee, that a city ill fortified, and utterly unable to sustain a siege, even from want of water, would infallibly be undone, on the least indication of weakness. Behold here the origin of the conquering genius of the Romans, and of their firmness under misfortunes! Undoubtedly the success of their first enterprises would naturally elevate a rude people, and make them fight with greater spirit in their succeeding wars. When their boundaries were sufficiently extended, and conquest was no longer necessary to self security, the ambition, the envy, or the avarice of the great still cherished the spirit of arms amongst the people; and this was the true origin of the Roman greatness. Necessity first roused the genius of war, and the habits of experienced and successful valour still kept him awake. The love of wealth and power in latter ages carried on what original bravery had begun; till, in the unavoidable vicissitude of human affairs, Rome perished beneath the weight of that pile of glory she had been rearing.’

We shall readily admit that the circumstance last mentioned by signor Denina, might conduce to cultivate a martial disposition in the inhabitants of ancient Rome, but we cannot accede to the opinion of its proving the principal cause of the grandeur and superiority to which that illustrious state attained. Though the valour of the Romans was conspicuous, it seems not to have been so peculiarly their characteristic, that the neighbouring nations were not also distinguished by that quality, in at least as high a degree as signor Denina supposes they possessed the institutes which have been considered by other writers as the causes of the elevation of Rome. The obstinate wars, maintained against the Romans by the other cities of Italy, afford convincing proof of this fact; but in support of the opinion of signor Denina, no satisfactory evidence

dence can be produced from history. At the same time that this hypothesis is destitute of solid foundation, it is insufficient to account for the spirit of public virtue which so gloriously shone forth in the first ages of the Roman republic. After all the arguments advanced by this ingenious author, we presume it will be admitted by the generality of political inquirers that the *amor patriæ*, and the ardent thirst of military glory, so industriously cherished, with strictness of discipline, were the true and principal causes of the grandeur of ancient Rome.

This dissertation is drawn from a large work entitled, *Rivoluzione d'Italia*, which we have not seen; but as we presume that Dr. Langhorne has done justice to the sentiments of signor Denina, we have considered it as the production of the original author.

VI. *The Present State of Music in Germany, the Netherlands, and United Provinces. Or, the Journal of a Tour through those Countries, undertaken to collect Materials for a General History of Music. By Charles Burney, Mus. D. 2 Vols. 8vo. 12s. Becket, Robson, and Robinson.* 1

THE work before us is the production of the same ingenious author, who lately obliged the world with his *Observations on the present State of Music in France and Italy*, and, perhaps, is no less deserving of the favour and attention of the public.

As *vocal* music seems to have been the chief object of his Italian journey, so it appears, that the present excellence of the *instrumental*, almost throughout Germany, was the great motive of this second tour; to which, no doubt, might be added, a desire of seeing and conversing with those great masters of composition in both kinds, who, at this time, do honour to the empire, and who have carried their art higher perhaps than has ever been done before, in any age or country.

It is justly observed in the Introduction, that intelligence is seldom, if ever pure, except at the source.—That modern writers, however, ‘have found it more convenient to compile books at their own fire-side, from books which have been compiled before, than to cross seas, mountains, and deserts in foreign countries, to seek for new and authentic materials.’

As to the great writers of antiquity, who travelled for information, he says, ‘if they were not possessed of more wealth than the moderns, they must have met with more than modern hospitality; or long voyages would otherwise have been scarcely practicable.’—

‘For



\* For my part, who have travelled without these advantages, and who pretend not to the character of sage, if it be said, that the object of my pursuit is by no means equivalent to my labour and expence; I can only answer, that though I am unwilling to allow the knowledge of a science which diffuses so much blameless pleasure, through a circle of such vast extent, to be of small importance, yet I most sincerely wish that I could have procured it upon easier terms, and have visited remote countries after the deliberate and parsimonious manner of Asclepiades, who, according to Tertullian, made the tour of the world on a cow's back, and lived upon her milk.'

However, if Dr. Burney gives up the character of Sage, (which, in the opinion of those who think *quærenda pecunia primum est*, he might find it difficult to maintain) perhaps, he may be no loser by it another way. Others there are, who will give him credit, for that ardour, that enthusiasm, that indefatigable spirit, that seems to have carried him through all obstacles, in pursuit of his darling object, music; regardless of danger, difficulty, fatigue, or expence, not only with patience but alacrity.

And, indeed, without some tincture of that agreeable rage, which, in poetry, is called *Inspiration*; and in the other elegant arts, such as painting, music, eloquence, &c. is named *Genius* or *Fire*, the greatest diligence will never rise above mediocrity. This warmth of imagination, the busy, money-getting world most sagely call madness; and at their tribunal the doctor must submit to the imputation.

But whatever may be the fate of the author, the work itself, we apprehend, will prove a fund of no common entertainment to all but the cold, the tasteless, and the inanimate.

It is all written, like the former publication, in the familiar journal stile, without ceremony or parade, by which a great deal of unnecessary *verbiage* is at once cut off.

The extracts we shall select, in the course of this examination (and we wish the limits of our plan would allow of more) will enable the reader to judge for himself in some measure, of the merits of this performance.

Our traveller sets out from St. Omer's, and from thence through Lille to Courtray, where he says,

\* It was in this town that I first perceived the passion for carillons, or chimes, which is so prevalent throughout the Netherlands, — which awakened my curiosity for this species of music so much, that, when I came to

\* GHENT, I determined to inform myself, in a particular manner, concerning the carillon science. For this purpose, I mounted the town belirey, from whence I had a full view, not only of the city of Ghent, which is reckoned one of the largest in Europe, but could examine the mechanism of the chimes, as far as they are played by clock-work, and likewise see the carillonneur perform with

a kind of keys communicating with bells, as those of the harpsichord and organ do with strings and pipes.

'I soon found that the chimes in these countries had a greater number of bells than those of the largest peal in England: but, when I mounted the belfrey, I was astonished at the great quantity of bells I saw; in short, there is a complete series or scale of tones and semitones, like those on the harpsichord and organ. The carillonneur was literally *at work*, and hard work indeed it must be; he was in his shirt with the collar unbuttoned, and in a violent sweat. There are pedals communicating with the great bells, upon which, with his feet, he played the base to several sprightly and rather difficult airs, performed with the two hands upon the upper species of keys. These keys are projecting sticks, wide enough asunder to be struck with violence and velocity by either of the two hands edgeways, without the danger of hitting the neighbouring keys. The player has a thick leather covering for the little finger of each hand, otherwise it would be impossible for him to support the pain which the violence of the stroke necessary to be given to each key, in order to its being distinctly heard throughout a very large town, requires.'

To give a more complete idea of this strange music, and conclude the article at once, we shall beg leave to transport the reader directly to Amsterdam, where our author, however, does not arrive till the latter end of the second volume: the account of the performance is so extraordinary, that we boldly bespeak our pardon for transcribing it at large.

—'At noon I attended M. Pothoff, organist of the Old Kerk, to the tower of the Stad-huys, or town-house, of which he is carillonneur; it is a drudgery unworthy of such a genius; he has had this employment however, many years, having been elected to it at thirteen. He had very much astonished me on the organ, after all that I had heard in the rest of Europe; but in playing those bells, his amazing dexterity raised my wonder much higher; for he executed with his two hands passages that would be very difficult to play with the ten fingers; shakes, beats, swift divisions, triplets, and even *arpeggios* he has contrived to vanquish.—Which I did not think possible upon an instrument that seemed to require little other merit, than force in the performer.

'But surely this was a barbarous invention, and there is barbarity in the continuance of it; if Mr. Pothoff had been put into Dr. Dominecetti's hottest human cauldron for an hour, he could not have perspired more violently than he did after a quarter of an hour of this furious exercise; he stripped to his shirt, put on his night-cap, and trussed up his sleeves for this *execution*; and he said he was forced to go to bed the instant it was over, in order to prevent his catching cold, as well as to recover himself; he being usually so much exhausted, as to be utterly unable to speak.

'By the little attention that is paid to this performer, extraordinary as he is, it should seem as if some hewer of wood, and drawer of water, whose coarse constitution, and gross habit of body, required frequent sudorifics, would do the business, equally to the satisfaction of such unskilful and unfeeling hearers.

'I have described the kind of keys to carillons, and manner of playing them, in speaking of those at Ghent; these at Amsterdam, have



have three octaves, with all the semitones complete, in the manual, and two octaves in the pedals: each key for the natural sound, projects near a foot; and those for the flats and sharps, which are placed several inches higher, only half as much. All the keys are separated from each other, more than the breadth of a key, which is about an inch and a half, to enable the player to avoid hitting two at a time, with one hand.

' Besides these carillons *à clavier*, the chimes here, played by clock-work, are much celebrated. The brass cylinder, on which the tunes are set, weighs 4474 pounds, and has 7200 iron studs fixed in it, which, in the rotation of the cylinder, give motion to the clappers of the bells. If their High Mightinesses' judgment, as well as taste, had not failed them, for half the prime cost of this expensive machine, and its real charge for repairs, new setting, and constant attendance, they might have had one of the best bands in Europe: but those who can be charmed with barrel music, certainly neither want, nor deserve better. There is scarce a church belonging to the Calvinists, in Amsterdam, without its chimes, which not only play the same tunes every quarter of an hour, for three months together, without their being changed; but, by the difference of clocks, one has scarce five minutes quiet in the four and twenty hours, from these *corals for grown gentlemen*. In a few days time I had so thorough a surfeit of them, that in as many months, I really believe, if they had not first deprived me of hearing, I should have hated music in general.'

We now return to the first volume.

' ANTWERP. It was in this city, says the Dr. that I expected to meet with materials the most important to the history of counter-point, or music in different parts, as it was here, according to Lodovico Guicciardini, and, after him, several others, who took the fact upon trust, that most of the great Flemish musicians, who swarmed all over Europe in the sixteenth century, were bred.'

How well he succeeded cannot be better told than in his own words, and the relation, we believe, will make our readers smile.

—' In my researches after old music in this place, I was directed to Mons. — the singing master of St. —'s church, a Frenchman. Indeed, I was obligingly conducted to his house by one of the canons, and upon my acquainting him with my errand, and asking him the question I had before put to all the musicians, and men of learning that I had met with in France and Italy, without obtaining much satisfaction, "where, and when did counter-point, or modern harmony, begin?" the abbé's answer was quick, and firm: "O Sir, counter-point was certainly invented in France." "But, said I, L. Guicciardini, and the abbé du Bos, give it to the Flamands." This made no kind of impression on my valiant abbé, who still referred me to France for materials to ascertain the fact. "But, Sir, said I, what part of France must I go to; I have already made all possible enquiry in that kingdom, and had the honour of being every day permitted to search in the *Bibliothèque du Roi*, at Paris, for more than a month together, in hopes of finding something to my purpose, but in vain; and as you were in possession of the old manuscript music belonging to your church, I was inclined to believe it possible, that you could have pointed out

to me some compositions, which, if not the first that were made in counter-point, would at least, be more ancient than those which I had found elsewhere." "*Mais, Mons. soyez sùr que tout cela étoit inventé en France*." This was all the answer I could get, and upon my pressing him to tell me where I might be furnished with proofs of this assertion, "*Ah, ma foi, je n'en fais rien*," was his whole reply. I had been for some time preparing for a retreat from this ignorant coxcomb, by shuffling towards the door, but after this I flew to it as fast as I could, first making my bow, and assuring him, sincerely, that I was extremely sorry to have given him so much trouble.

At Brusseis the author heard a young lady play extremely well on the harp, an instrument much in use there, and at Paris, among the ladies. — The half notes are produced by that new and ingenious contrivance of pedals.

After proceeding through Lovain, Liege, Maestrick, Aix la Chapelle, Juliers, Cologne, Bonn, Coblenz, Frankfort, and Darmstadt, he arrives at Manheim; the opera theatre in which city, he says, is one of the largest and most splendid in Europe, capable of containing 5000 persons. It commonly opens the 4th of November, and continues twice a week, till Shrove Tuesday; the mere illumination of it costs the elector forty pounds each representation; and the expence of bringing on a new opera, near 4000 l. His electoral highness being, at this time gone to his summer residence, Schwetzingen, our author soon quits Manheim for that place, where he makes but a short stay. The elector's band consists of near an hundred hands and voices, many of them excellent; inso-much, that he calls his orchestra 'an army of generals, equally fit to plan a battle as to fight it.'

It must be a melancholy object to an Englishman of any reflection, as he passes through these petty courts of Germany, to see extensive tracts of land lie desert, and inhabitants half-starved and in rags, while their unfeeling masters are sucking out their vitals, to support a vain and useless magnificence; and keep in pay a number of troops, that can answer no other purpose than to make an empty parade, and to keep their miserable subjects quiet under oppression.

The duke of Wurtemberg, through whose territories our author passed, may be reckoned among the sovereigns of this kind; for we are told, 'that his expences so far exceeded the abilities of his subjects to support, and his passion for music was carried to such excess, both to the ruin of his country and people, that they were obliged to remonstrate against his prodigality at the diet of the empire.'

We shall take our leave of this prince and his court in Dr. Burney's own words, which do him real honour; as notwithstanding



standing his attachment to his art, the feelings of the *man* get the better of the ardour of the *musician*.

‘ At Solitude, a favourite summer palace, he has, at an enormous expence, established a school of arts, or conservatorio, for the education of two hundred poor and deserted children of talents; of these a great number are taught music, and from these he has already drawn several excellent vocal and instrumental performers, for his theatre: some are taught the learned languages, and cultivate poetry; others, acting and dancing. Among the singers, there are at present fifteen castrati, the court having in its service two Bologna surgeons, expert in this vocal manufacture. At Ludwigsburg there is likewise a conservatorio for a hundred girls, who are educated in the same manner, and for the same purposes; the building constructed at Solitude, for the reception of the boys, has a front of six or seven hundred feet.

‘ It is the favourite amusement of the duke of Wurtemberg to visit this school; to see the children dine, and take their lessons. His passion for music and shews, seems as strong as that of the emperor Nero was formerly. It is, perhaps, upon such occasions as these, that music becomes a vice, and hurtful to society; for that nation, of which half the subjects are stage-players, fiddlers, and soldiers, and the other half beggars, seems to be but ill governed. Here nothing is talked of but the adventures of actors, dancers, and musicians.—In this article I have perhaps gone beyond my *last*.’

We must take a large stride from Wurtemberg to Munich, leaving unnoticed many interesting particulars, that will not bear abridgement. At Ulm, Augsburg, &c. in passing thro’ which places, our author met with such trials of his patience as seem to have put him quite out of humour; however, he tells us at

MUNICH he was amply rewarded for his trouble, as he not only found in it matters of great importance to his history, and a great number of modern musicians of the first class; but also signor Guadagni and signora Mingotti, who both rendered him very singular services.

‘ Signor Guadagni came to Munich from Verona, with the electress dowager of Saxony, sister to this elector, and daughter of the emperor Charles the seventh. This princess is celebrated all over Europe for her talents, and the progress she has made in these arts, of which she is a constant protectress. Her highness is a poetess, a paintress, and so able a musician, that she plays, sings, and composes, in a manner which dilettanti seldom arrive at. She has, among other things, written in Italian, two operas, which she has herself set to music, *Talesiri*, and *il Trionfo della Fedeltà*; both are printed in Score, at Leipzig, and are much admired all over Germany, where they have frequently been performed.’

—‘ Signora Mingotti has not, as I could find, any pension from this court; but she has friends, to whom she is attached, and says that she can live much cheaper here than in England, otherwise she should have spent her small income, and the remainder of her days, there.’

Her story, which the author had from her own mouth, and which the reader may find at large, p. 150, is entertaining, but too long to be transcribed; her father was a German officer, who dying when she was very young. She was placed in a convent, taught music by the abbess, married old Mingotti, manager of the opera at Dresden, was persuaded by Porpora, who became her master, to appear on that stage, where she made such a figure, as to rouse the jealousy even of the famous Faustina, and Hasse her husband; from this period she was looked on as a performer of the first rank, and received letters of invitation from all parts of Europe. Naples, Spain, and England successively, were witnesses to her great powers.

We are not surprised our author should be well pleased with a court, where he met with so many zealous friends and protectors, particularly Mr. de Visme our minister there, to whom he pays the most grateful acknowledgments. Signor Guadagni was his old friend and acquaintance in England, and, as we have been told, was formerly even his scholar. He says

‘The library of the elector is more rich in old musical authors, and in old compositions, than any one that I have yet seen in Europe. M. de Visme, the English minister at this court, the day after my arrival, not only sent his secretary with me to the librarian, in the morning, but did me the honour of going to the library with me himself after dinner.’

—‘*NYMPHENBERG.* During summer the court usually resides here; it is a magnificent Chateau, belonging to the elector, three miles from Munich, where the principal musicians attend, and where his serene highness has a concert every evening.’

—‘There is a beautiful porcelain manufacture at Nymphenberg, which the Bavarians say rivals that of Dresden.’

‘Upon my arrival here I was informed by Signor Guadagni that he had mentioned me, and the business I was upon, to the Electress dowager of Saxony, and to the Elector, and had arranged every thing for my being presented to that princess before dinner, and to his electoral highness, and the rest of the family, afterwards. Accordingly, about half an hour past one, a page came to acquaint us that the Electress dowager was ready to receive us; and I was conducted through a great number of most magnificent apartments, by Signior Guadagni, to an anti-chamber, where we waited but a very short time, before the Electress entered the *Salé d’Audience*, into which we were called, and I was very graciously received.

‘I had enquired into the *etiquette* of this ceremonial: I was to bend the left knee upon being admitted to the honour of kissing her hand; after this was over, her highness entered into conversation with me in the most condescending and easy manner imaginable; she was pleased to speak very favourably of my undertaking, and to add, “that it was not only doing honour to music, but to myself, as she believed I was the only modern historian who thought it necessary to travel, in order to gain information at the source, without contenting myself with second-hand, and hear say accounts.” This strong compliment, joined to her gracious and

pleas-



pleasing manner, took off all restraint; she was just returned from Italy, where, she said, that "By the great hurry and fatigue of travelling and talking loud, as is customary at the *conversazioni* there, she had almost totally lost her voice, which had been much debilitated before, by having had a numerous family, and several very severe fits of sickness."

'Guadagni had told me that her Highness spoke English pretty well, and understood it perfectly. I ventured, after some time, to entreat her to converse in the language of my country, which, I had been informed, she had honoured so far as to study. She complied with my request, for a short time, and spoke very intelligibly; but said that she had learned it of an Irishman, who had given her a vicious pronunciation; which, with the few opportunities she had for practice, made it impossible for her to speak well; but added, that she both read and wrote English constantly every day, and had great pleasure in the perusal of our authors.

'I then said that I had seen a great work, both in poetry and music, by her Highness, in England, meaning her opera of *Talestri*, in which she had united those arts which had been so long separated. This produced a musical conversation, which I wanted, and in the course of it she said that she could not possibly sit idle; hers was an active mind, and since she had ceased to have matters of more importance upon her hands, she had attached herself seriously to the arts. She then asked my opinion of the comparative merit of Guadagni, and several great singers of Italy: he was out of hearing. She said that Guadagni sung with much art, as well as feeling; and had the great secret of hiding defects.

'She told me that she would try to prevail on her brother, the Elector, to play on the *viol da gamba* at night; adding, that he was a good performer, for one who was not a professor; but that we had a very great player upon that instrument in England, Mr. Abel, with whom I must not compare him; and added, *nous autres*, "We, who are only *dilettanti*, can never expect to equal masters; for, with the same genius, we want application and experience." After this, and some farther conversation, I had again the honour, when I retired, of kissing her hand.

'After dining at Guadagni's, I was carried into the *grande sale*, where the elector, his family, and his court dined, and were still at table. It is one of the finest rooms I ever saw. I was glad to find M. de Visine of the company; he had been so kind as to speak of me to the Elector, and to the Electress dowager of Saxony, which, with what Guadagni had already done, prepared every thing for my reception; so that when his Highness got up from table, his sister of Saxony treated me as one descended from the Saxon race. For as soon as she had discovered that I was in the room, she mentioned me to the Elector, and brought him towards me. Here I had the honour to kiss his hand, and had a short conversation with him. I was then presented to the Electress, and the Margravine of Baden; after which I returned to the Elector and his sister, the Electress dowager, and had a long conversation with them.

'The Elector is a very handsome and gracious prince, has an elegant appearance, and a figure which is neither too fat, too lean, too tall, nor too short, if I was not too much dazzled by his condescension, to see any of his defects. He told his sister that he supposed I could not speak German, and that she, therefore, who spoke English, must serve as my interpreter; but she said that as I spoke French and Italian, there was no occasion for that slow method

method of conversation. Upon which his Highness began to talk to me in French. He told me that mine was a very uncommon journey, and asked, if I was satisfied with what materials I had hitherto found. This afforded me an opportunity of telling him, what was most true, that in point of books on my subject, and ancient music, I had as yet met with nothing equal to his electoral highness's library; and I had reason, from the reputation of the performers, and eminent musicians in his service, to expect great satisfaction, as to modern practical music. You will hear some of them to night, said the Electress dowager, and I hope my brother will play, who, for one that is not a professor, sometimes plays very well. The elector, in revenge, told me, that his sister was both a composer and a singer.

'At this time some wild beasts were brought to the palace gates, which all the company running to see, put an end, for the present, to our conversation.'—

—'At eight o'clock the Elector's band assembled, for his private concert. The Electress of Bavaria, and the ladies of the court were at cards, in the music room: the concert was begun by two symphonies of Schwindl; M. Kröner, who played the first violin, is rather a bold strong leader of an orchestra, than a solo player. The first song was sung by Signor Panzachi, who has a good tenor voice, a pleasing expression, and a facility of execution: he is likewise said to be an admirable actor.

'After this song, the Electress dowager of Saxony sung a whole scene in her own opera of *Talestri*; M. Naumann accompanied her on the harpsichord, and the elector played the violin with Kröner. She sung in a truly fine style; her voice is very weak, but she never forces it, or sings out of tune. She spoke the recitative, which was an accompanied one, very well, in the way of great old singers of better times. She had been a long while a scholar of Porpora, who lived many years at Dresden, in the service of her father-in-law, Augustus, king of Poland. This recitative was as well written as it was well expressed; the air was an *Andante*, rich in harmony, somewhat in the way of Handel's best opera songs in that time. Though there were but few violins, in this concert, they were too powerful for the voice, which is a fault, that all the singers of this place complain of.

'After this the Elector played one of Schwindl's trios on his *viol da gamba*, charmingly: except Mr Abel I never heard so fine a player on that instrument; his hand is firm and brilliant, his taste and expression are admirable, and his steadiness in time, such as a *dilettante* is seldom possessed of.

'Rauzzini had, in an obliging manner, thrown himself in the elector's way, on purpose to be asked to sing, that I might hear him, which I had expressed a great desire to do, with a band: for though he is first singer, at the serious opera, in winter, yet he never performs at the summer concerts, unless particularly desired. He sung an air of his own composition admirably well; then Guadagni sung a pathetic air by Traetta, with his usual grace and expression, but with more voice than he had when in England.

'The concert concluded with another piece, performed by the elector, with still more taste and expression than the first, especially the *Adagio*. I could not praise it sufficiently; it would really have been thought excellently well performed, if, instead of a great prince, he had been a musician by profession. I could only tell his high-



highness, that I was astonished as much as if I had never before heard how great a performer he was.

After this, his highness and the court supped in the same great hall and public manner, in which they had dined. I went with Guadagni, and the rest of the principal performers, to make my court during the supper. The elector was pleased to speak a considerable time to Guadagni, concerning my future History of Music; which encouraged me to desire him to entreat his highness, to honour me, with a piece of his composition, as I had been informed by all the musicians of this place, that he had composed several excellent things for the church, particularly, a Stabat Mater: he agreed to give me a Litany, provided I would not print it; but Guadagni quite teased him to let me have the Stabat Mater, as he said, it was the best of all his musical productions, and even a promise of this was granted, before my departure.

The lords in waiting offered us refreshments; and the elector condescended to ask Guadagni, if he gave a supper to the Englishman, and his other company? meaning Panzachi, Rauzzini, and Naumann; he answered, that he should give us bread and cheese, and a glass of wine. "Here, cried the elector, emptying two dishes of game on a plate, send that to your apartments." His highness was implicitly obeyed. We supped together, after which I returned to Munich, abundantly flattered and satisfied with the events of the day.

MUNICH. To day, Thursday, I had the honour of dining with M. de Visme, who after dinner, was so kind as to go with me to the Jesuits college, where I had a very particular enquiry to make, which not only concerned the History of Music, but its present state. In my progress through Germany, I had frequently heard music performed in the churches, and streets by *poor scholars*, as they were always called, but never could make out how, or by whom they were taught, till my arrival here. M. de Visme, who neglected to inform me of nothing, which in the least related to my design, told me, that there was a music school at the Jesuits college. This awakened my curiosity, and made me suspect, that it was a kind of *conservatorio*; and, upon a more minute enquiry, I found, that the *poor scholars* whom I had heard sing, in so many different parts of Germany, had been taught, in each place, where the Roman catholic religion prevailed, at the Jesuits college; and, further, I was informed, that in all the towns throughout the empire, where the Jesuits have a church or college, young persons are taught to play upon musical instruments, and to sing. Many musicians have been brought up here, who afterwards have rendered themselves eminent. This will, in some measure account for the great number of musicians with which Germany abounds, as well as for the national taste and passion for music.

The music school in Munich takes in eighty children, at about eleven or twelve years old; they are taught music, reading, and writing, and are boarded, but not cloathed. A Jesuit, to whom we applied for information, promised to write down, in Latin, an account of this foundation, as far as it might be necessary to the History of Music in Germany, and send it to M. de Visme next day, and he kept his word. The boys that are admitted here, in order to be taught music, must play upon some instrument, or know something of the art, to qualify them for admittance. They are kept in the college till twenty years of age; and, during the time of

of their residence there, they are taught by masters of the town, not by the Jesuits themselves.\*

The following day the doctor left Munich. His account of the passage from that city to Vienna down the greatest river of Europe, is of so singular a nature, and describes a way of travelling by water so new to Englishmen, that our readers, we believe, would be content to exchange for a while the melody of Munich for the roaring of the Danube, and the winds from the mountains; but as there is no abridging this part, without a manifest injury to the author and the reader, and the article is already extended to a considerable length, we must postpone our account of this elegant work to our next Number.

[ *To be continued.* ]

VII. *The Anglo Saxon Version, from the Historian Orosius. By Ælfred the Great. Together with an English Translation from the Anglo-Saxon. 8vo. 6s. boards. Baker and Leigh.*

AS Orosius is a writer, whose works are not very common in modern libraries, it may not be amiss to mention two or three circumstances relative to his life, and the history which is said to have been translated by king Alfred.

He was a presbyter of Tarragon in Spain, and a disciple of St. Austin. When the Goths, under the conduct of Alaric, about the year 411, made the most horrible devastations in Italy, the pagans attributed these calamities to the neglect of their own religious rites, and the toleration, prevalence, and encouragement of Christianity\*. To obviate this groundless and unmerited reflection Orosius, at the request of St. Austin, wrote seven books of history, in which he demonstrates, that from the creation of the world to that time (which, according to his computation makes a period of 5618† years) there were continual, and sometimes more destructive calamities in various parts of the earth.

Orosius wrote about the year after Christ 416; but how long he lived afterwards, we are not informed.

This author, as it might be expected from a Spaniard, writes in a harsh and turgid style. He is also censured by Vossius, Scaliger, and others, for his ignorance of the Greek language, for adopting vulgar opinions, and for many chronological mistakes‡. Yet he has thrown together, in a small

\* Præsentia tempora, velut malis extra solitum infestissima, ob hoc solum, quod creditur Christus, & colitur Deus, idola autem minus coluntur, infamant. Orosii Pref.

† About 4414.

‡ Voss. de Hist. Lat. l. ii. c. 14. Scal. in Animadv. Eusebianis.



epitome, abundance of curious and useful information. As he flourished about the beginning of the fifth century, he had an opportunity of consulting many writers, whose works are now imperfect, or entirely lost. Among these he particularly cites Trogus Pompeius, Justin, Livy, Polybius, Antias\*, Claudius, &c.

Bale, in his biographical work, *De Scriptoribus Britanniae*, calls this history, *HORMESTA Pauli Orosii* †. This title, we are told, is prefixed to it in several manuscripts; and in this publication it is made use of as the *running-title* to the Anglo-Saxon version. Bonifacius de Rom. Hist. Scriptoribus, c. 31. imagines, that *Ormeſta* may possibly be a corruption of the words, *Orbis Mæſtitia* abbreviated; or rather *Or. m. iſta*, i. e. *Orosii Mundi hiſtoria*. They who choose to see other conjectures about it may consult the writers mentioned below in the note †. We entirely agree with Cave, who says of it, *divinare facilius eſt, quàm certi aliquid ſtatuerè* §. It is most probable, that it was occasioned by the ignorance of one of the first copiers, and afterwards implicitly adopted by others.—Having said thus much with regard to Orosius, we shall state what may seem to be material, in relation to the Anglo-Saxon version of this historian.

It is said to have been written by king Alfred: and the English translator endeavours to support this opinion.

For this purpose, he refers the reader to several writers, who ascribe this translation to king Alfred. His authorities are included in the following note.

\* See Appendix, N<sup>o</sup> 1. to the Latin translation of Sir John Spelman's Life of Ælfred, who cites Camden as of this opinion; see also the Testimonia authorum, prefixed to Rawlinson's edition of Ælfred's Anglo Saxon Version of Boethius, who refers to Will. Malmesb. de Gestis Regum Angliæ, l. ii. c. 4.—Franciscus Junius, in Anglo-Saxonicis Monumenti Glossario Gothico præmissis—Leland de Viris illustribus MS. p. 14. who says, it was the opinion of many, that Ælfred made this translation; which passage I have found in the late edition of Leland's Collectanea, vol. iv. p. 251. with the additional circumstance of Talebote's concurring with him. "Mr. Talebote made this annotation in the front of Orosius's Historie, which he lent me, translated out of Latine into the Saxon

\* Æqualis Sisennæ Rutilius, Claudiusque Quadrigarius, et Valerius Antias. Vell. Patercul. l. ii. § 9. These writers lived in the time of Marius and Sylla.

† Cent. 2. c. 26.

‡ Vossius de Hist. Lat. l. ii. c. 14. Sandii Notæ ad Voss. p. 249. Fabricii Bib. Lat. Cangii Glossar. Barthii Adversar. Bongarsii Præf. ad Gesta Dei per Francos. Casaub. in Exercit. p. 85. Reinesii Var. Lect. p. 386. Olearius, p. 359, &c. &c.

§ Hist. Lit. de P. Orosio.

tongue, Rex Alfredus interpretatus est Orosium, & Boethium, & Bedam de Historia ecclesiastica Anglorum." To these I may likewise add, the more modern opinions of Wanley, Elstob, Lye, and Ballard, two of which (viz. Elstob and Ballard) had transcribed the whole of this Anglo-Saxon version.'

We shall consider the source of these authorities.

William of Malmesbury says: 'Plurimam partem Romanæ Bibliothecæ Anglorum auribus dedit, opimam prædam peregrinarum mercium civium usibus conveclans; cujus præcipuè sunt libri Orosius, Pastorale Gregorii, Gesta Anglorum Bedæ, Boetius de Consolatione Philosophiæ, liber proprius, quem patriâ linguâ *bandboc*, id est, manualementem librum appellavit\*.' This is the most material authority we meet with.—Ethelwerd says in general terms: 'Ex Latino rhetorico fascinate in propriam verterat linguam volumina, numero ignoto, ita variè, ita præoptimè, ut non tantum expertioribus, sed et audientibus liber Boetii lachrymosos quodammodò suscitaret motus†.'

Polydore Vergil says: 'Ita doctus evasit, ut divi Gregorii dialogos, opus Boetii de Consolatione Philosophiæ, & Psalmos David ex Latino in patriam sermonem verteret. . . . Licet dialogos et Boetii opus quidam tradant ejus rogatu, Veresfredum‡, antistitem Vigorniensis, transtulisse. Psalmos, morte intercedente, non omnes omninò interpretatus est‡.'

Bale speaks of king Alfred as an excellent grammarian, philosopher, rhetorician, historian, musician, poet, architect, geometrician, &c. In a word, he makes him a most accomplished and voluminous writer, exhibiting the titles of eighteen different books, on various subjects, which he says he composed, besides the translation of Orosius§. Pits's catalogue of Alfred's writings is the same with that of Bale.

These are the principal authorities in favour of our translator's opinion; on which we may observe, 1. That William of Malmesbury, the best of these authorities, wrote 230 years after the death of Alfred||; 2. That nothing can be collected relative to the translation of Orosius from the words of Ethelwerd; 3. That Polydore Vergil takes no notice of Alfred's translating Orosius; nay, he observes, that some writers ascribed the translation of Gregory's Dialogues and Boetius to Veresfred; and lastly, That Bale is notorious for con-

\* Malmesb. l. ii. c. 4.

† Ethelw. Chron. l. iv. c. 3.

‡ Pol. Verg. l. v. p. 138. Ed. Thyfii, 1651.

§ Transtulit in linguam Anglicam Hormestam Pauli Orosii. Baleus de Script. Brit. Cent. ii. c. 26.

|| Alfred died A. D. 901. Will. of Malmesb. flourished about the year 1130.



tinually multiplying the writings of all his authors, at a very unsufferable and unjustifiable rate \*; and Pits implicitly follows his example.

It is observable, that neither Asserius Menevensis, Ethelwerd, Ingulph, Florence of Worcester, Simeon Dunelmensis, Henry of Huntingdon, Ailredus Rievallensis, Radulphus de Diceto, John Brompton, Roger Hoveden, Matthew of Westminster, nor Polydore Virgil, who speak of the virtues and talents of king Alfred, say one syllable of his version of Orosius. So that William of Malmesbury's assertion is unsupported (as far as we know) by any one of our ancient historians. The silence of Asser on this point is the more remarkable, as he was Alfred's instructor, and wrote a panegyrical account of his life. Leland, whose judgment in these matters is unquestionable, speaks of Alfred's translations in these very doubtful terms: 'NEC DESUNT, qui prædicent eum Orosium, Boetium de Consolatione Philosophiæ, denique et Anglicam Historiam à Bedâ Latinè scriptam, in linguam transfuisse Saxoniam †.'

\* But, says the present translator, this king was the son of Æthelwulf, who was a priest, and *subdean* of Winchester, before he was crowned; he, therefore, may probably be supposed to have had at least the common learning of the times, which was then confined entirely to the clergy.

† Æthelwulf, being hence determined to give his son the same education, sent him, whilst but five years old, with an honourable attendance to Rome, where he continued for four years, and being only the fifth son of his father, it could scarcely have been expected he should have succeeded to the throne.

‡ The inference I would draw from this, is, that Ælfred was probably educated with a view to his obtaining some of the great dignities of the church, rather than a kingdom; and that he consequently received the instructions proper for the profession which he was intended to embrace.

Before we lay too much stress on this remark, let us attend to the following passages in Asser. 'Proh dolor! indignâ suorum parentum et nutritorum incuriâ, usque ad duodecimum ætatis annum, aut eo *amplius, illiteratus permansit* †.' And afterwards, in the account of his thirty-sixth year, he observes, that the learned men, whom he retained in his palace, used to read to him; by which means, says he, 'Pene omnium librorum notitiam habebat, *quavis per seipsum aliquid adhuc de libris intelligere non posset; non enim adhuc aliquid legere inceperat.* §'

\* See Nich. Eng. Hist. Lib. Part ii. c. 8. and a notorious instance of what is asserted above, mentioned by Wharton, Ang. Sac. Vol. ii. Præf. p. 29.

† Lelandi Comment. de Script. Brit. c. 115.

‡ De Reb. Gest. Ælfredi, p. 16.

§ Ibid. p. 46.

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We shall consider the source of these authorities.

William of Malmesbury says: 'Plurimam partem Romanæ Bibliothecæ Anglorum auribus dedit, opimam prædam peregrinarum mercium civium usibus conveclans; cujus præcipuè sunt libri Orosius, Pastorale Gregorii, Gesta Anglorum Bedæ, Boetius de Consolatione Philosophiæ, liber proprius, quem patriâ linguâ *bandboc*, id est, manualementem librum appellavit\*.' This is the most material authority we meet with.—Ethelwerd says in general terms: 'Ex Latino rhetorico fascinate in propriam verterat linguam volumina, numero ignoto, ita variè, ita præoptimè, ut non tantum expertioribus, sed et audientibus liber Boetii lachrymosos quodammodò suscitaret motus†.'

Polydore Vergil says: 'Ita doctus evasit, ut divi Gregorii dialogos, opus Boetii de Consolatione Philosophiæ, & Psalmos David ex Latino in patriam sermonem verteret. . . . Licet dialogos et Boetii opus quidam tradant ejus rogatu, Veresfredum‡, antistitem Vigorniensem, transtulisse. Psalmos, morte intercedente, non omnes omninò interpretatus est‡.'

Bale speaks of king Alfred as an excellent grammarian, philosopher, rhetorician, historian, musician, poet, architect, geometrician, &c. In a word, he makes him a most accomplished and voluminous writer, exhibiting the titles of eighteen different books, on various subjects, which he says he composed, besides the translation of Orosius§. Pitts's catalogue of Alfred's writings is the same with that of Bale.

These are the principal authorities in favour of our translator's opinion; on which we may observe, 1. That William of Malmesbury, the best of these authorities, wrote 230 years after the death of Alfred||; 2. That nothing can be collected relative to the translation of Orosius from the words of Ethelwerd; 3. That Polydore Vergil takes no notice of Alfred's translating Orosius; nay, he observes, that some writers ascribed the translation of Gregory's Dialogues and Boetius to Veresfred; and lastly, That Bale is notorious for con-

\* Malmesb. l. ii. c. 4.

† Ethelw. Chron. l. iv. c. 3.

‡ Pol. Verg. l. vi. p. 138. Ed. Thyfii, 1651.

§ Transtulit in linguam Anglicam Hormestam Pauli Orosii. Baleus de Script. Brit. Cent. ii. c. 26.

|| Alfred died A. D. 901. Will. of Malmesb. flourished about the year 1130.



tinually multiplying the writings of all his authors, at a very unsufferable and unjustifiable rate \* ; and Pits implicitly follows his example.

It is observable, that neither Asserius Menevensis, Ethelwulf, Ingulph, Florence of Worcester, Simeon Dunelmensis, Henry of Huntingdon, Ailredus Rievallensis, Radulphus de Diceto, John Brompton, Roger Hoveden, Matthew of Westminster, nor Polydore Virgil, who speak of the virtues and talents of king Alfred, say one syllable of his version of Orosius. So that William of Malmesbury's assertion is unsupported (as far as we know) by any one of our ancient historians. The silence of Asser on this point is the more remarkable, as he was Alfred's instructor, and wrote a panegyrical account of his life. Leland, whose judgment in these matters is unquestionable, speaks of Alfred's translations in these very doubtful terms: 'NEC DESUNT, qui prædicent eum Orosium, Boetium de Consolatione Philosophiæ, denique et Anglicam Historiam à Bedâ Latinè scriptam, in linguam transtulisse Saxoniam †.'

\* But, says the present translator, this king was the son of Æthelwulf, who was a priest, and *subdean* of Winchester, before he was crowned; he, therefore, may probably be supposed to have had at least the common learning of the times, which was then confined entirely to the clergy.

† Æthelwulf, being hence determined to give his son the same education, sent him, whilst but five years old, with an honourable attendance to Rome, where he continued for four years, and being only the fifth son of his father, it could scarcely have been expected he should have succeeded to the throne.

‡ The inference I would draw from this, is, that Ælfred was probably educated with a view to his obtaining some of the great dignities of the church, rather than a kingdom; and that he consequently received the instructions proper for the profession which he was intended to embrace.

Before we lay too much stress on this remark, let us attend to the following passages in Asser. 'Proh dolor! indignâ suorum parentum et nutritorum incuriâ, usque ad duodecimum ætatis annum, aut eo *amplius, illiteratus permanfit* †.' And afterwards, in the account of his thirty-sixth year, he observes, that the learned men, whom he retained in his palace, used to read to him; by which means, says he, 'Pene omnium librorum notitiam habebat, *quamvis per seipsum aliquid adhuc de libris intelligere non posset; non enim adhuc aliquid legere inceperat.* §'

\* See Nich. Eng. Hist. Lib. Part ii. c. 8. and a notorious instance of what is asserted above, mentioned by Wharton, Ang. Sac. Vol. ii. Præf. p. 29.

† Lelandi Comment. de Script. Brit. c. 115.

‡ De Reb. Gest. Ælfredi, p. 16.

§ Ibid. p. 46.

From this account of Alfred, we are inclined to think, that the king employed Plegmund, Verefred, or Werfrith, Æthelstan, Werwulf, and some other of his clergy to translate the books abovementioned into the Saxon language. Asser indeed expressly tells us, that Werfrith translated the Dialogues of pope Gregory into the Saxon tongue by Alfred's order. Simeon Dunelmensis says the same\*. Brompton affirms, that the bishop translated both the Dialogues and Boetius†. We are likewise assured, that Asser, Grimbald, and Johannes Scotus, were employed in translating the Psalms of David‡. These translations therefore, upon the least pretensions imaginable, might, by court sycophants, be ascribed to the king. 'Eorum LABORE et INDUSTRIA transtulit,' says archbishop Parker.

The learned translator of the Saxon Orosius adds some other proofs, arising from the version itself, that it is to be ascribed to Alfred; but these proofs, we apprehend, are not sufficient to establish the point in question.

The original MS. of this Anglo Saxon version is in the Cotton Library.—The present edition is printed from a transcript made by Mr. Elstob, well known for his eminent knowledge of northern literature. But the Codex Cottonianus, and other MSS. have been occasionally consulted by the editor; and the various readings are inserted at the bottom of the page.

Alfred's version, if we may call it so, is a paraphrase; nay, in some places, it is hardly an imitation of Orosius. The translator omits most of the introductory chapters to each book; sometimes he leaves out considerable passages; and often inserts quite new matter. In the first chapter he introduces the voyages of Ohthere and Wulfstan, which begin with the following words §: 'Ohthere told his lord, king Ælfred, that he lived to the north of all northmen, &c.' In other places there are digressions concerning the form of a Roman triumph, the constitution of the senate, Cæsar's engaging the Britons near Wallingford, &c. though the text is continued

\* Simeon Dunel. sub. an. 872, 884.

† Bromptoni Chron. p. 814.

‡ Habuerat alios sibi familiares, Asserium Menevensem, Grimbaldum, & Johannem Scotum presbyteros, quorum labore & industriâ Psalterium Davidicum in sermonem Anglicanum transtulit, cujus priore parte vix absolutâ, expiravit. Parker De Antiq. Brit. Eccles. c. 19. W. Malmesb. l. ii. c. 4.

§ These voyages have been extracted from the Anglo-Saxon Orosius, and several times printed. See Hakluyt's Voyages, vol. 1. Somner's Anglo-Saxon Dictionary. Arii Polyhist. Libellus de Islandiâ, Islandicè et Lat. ab A. Busseo: accessit Periplus Otheri & Wulfstani ab Ælfredo magno descriptus. Hauniæ, 1733. Ælfredi magni Vita, à Joh. Spelman, p. 205.



without without any breaks in the Cotton MS. and the transcripts from it.

Wulfstan's voyage, from the first chapter.

Wulfstan said, that he went from Heathum to Truso in seven days and nights (the ship being under sail all the time) that Weonothland was on his right, but Langoland, Læland, Falster, and Scoley on his left, all which belong to Denemarca, we had also Burgenda-land on our left, which hath a king of its own. After having left Burgenda-land, the islands of Becinga, Meroe, Eouland, and Gotland, were on our left, which country belongs to Sweon; and Weonodland was all the way on our right, to the mouth of the Wesel. This river is a very large one, and near it lies Willand and Weonodland, the former of which belongs to Estum, and the Wesel does not run through Weonodland, but through Estmere, which lake is fifteen miles broad. Then runs the Ilfing, from the eastward into Estmere: on the banks of which stands Truso, and the Ilfing flows from Eastland into the Estmere, and the Wesel from Weonodland to the south; the Ilfing, having joined the Wesel takes its name, and runs to the west of Estmere, and northward into the sea, when it is called the Wesel's mouth. Eastland is a large tract of country, and there are in it many towns, and in every town is a king; there is also a great quantity of honey and fish, and the king and the richest men drink nothing but milk, whilst the poor and the slaves use mead. They have many contests among themselves, and the people of Estum brew no ale, though they have mead in profusion.

There is also a particular custom amongst this nation, that when any one dies, the corpse continues unburnt with the relations and friends for a month or two, and the bodies of kings and nobles (according to their respective wealth) lye for half a year before the corpse is burned, and the corpse continues above ground in the house, during which time drinking and sports last till the day on which the body is consumed. Then, when it is carried to the funeral pile, the substance of the deceased (which remains after these drinking bouts and sports) is divided into five or six heaps (sometimes into more) according to what he happens to be worth. These heaps are disposed at a mile's distance from each other, the largest heap at the greatest distance from the town, and so gradually the smaller at lesser intervals, till all the wealth is divided, so that the least heap shall be nearest the town where the corpse lies.

Then all those are to be summoned who have the fleetest horses in that country, within the distance of five or six miles from these heaps, and they all strive for the substance of the deceased; he who hath the swiftest horse obtains the most distant and largest heap, and so the others, in proportion, till the whole is seized upon. He procures, however, the least heap, who takes that which is nearest the town, and then every one rides away with his share, and keeps the whole of it; on account of this custom, fleet horses are excessively dear. When the wealth of the deceased hath been thus exhausted, then they carry the corpse from the house, to burn it, together with the dead man's weapons and cloaths, and generally they spend the whole wealth of the deceased, by the body's continuing so long in the house before it is buried; what, however, remains, and is thus disposed in heaps on the road, is taken away by these foreign competitors.

‘It is also a custom with the Estum, that the bodies of all the inhabitants shall be burned; and if any one can find a single bone unconsumed, it is a cause of anger. These people also have the means of producing very severe cold, by which the dead body continues so long above ground without putrefying; and if any one sets a vessel full of ale or water, they contrive that they shall be frozen, be it summer, or be it winter.’

The editor has illustrated this voyage, and that of Ohthere, by a map, and some geographical notes and conjectures by the learned Mr. John Reinhold Forster. We take the liberty to call them *conjectures*, from a persuasion that it is as difficult to trace out the navigations of these travellers, as it is to ascertain the situation and limits of the garden of Eden.

We shall close this article with an extract from the fifth book, including a very concise account of Cæsar’s engagements with the Britons, as they are represented by Orosius, and the Saxon translator.

‘In \* the year of Rome 677, the Romans gave Julius Cæsar the command of seven legions, to carry on the war for five winters in Gaul †, and after he had conquered these nations, he went into the island of Brittonie, where fighting with the Bryttas ‡, he was defeated in that part of the country which is called Centland. Soon after this, he had a second engagement with the Brittas, in Centland, who were put to flight. Their third battle was near the river that men call the Temese (near those fords which are called Welingaford); after which, not only all the inhabitants of Cynrceastre § submitted, but the whole island ||.

\* Oros. l. vi. c. 7.

† Oros. l. vi. c. 9; the eighth chapter being omitted.

‡ Bryttar.

§ ‘I should suppose that this should be Dorchester, rather than Cirencester, as the former is so near to Wallingford. It is from this passage that bishop Kennet hath insisted that Cæsar’s army forded the Thames at Wallingford, and not at Coway-Stakes. See Par. Ant.’

|| ‘Regressus in Galliam, legiones in hiberna dimisit, ac sexcentas naves utriusque commodi fieri imperavit. Quibus iterum in Britanniam primo vere transvectis, dum ipse in hostem cum exercitu pergit, naves in ancoris stantes tempestate correptæ, vel collisæ inter se, vel arenis illisæ ac dissolutæ sunt. Ex quibus quadraginta perierunt, cæteræ cum magna difficultate reparatæ sunt. Cæsar’s equitatus primo congressu à Britannis victus, ibique Labienus [Laberius] tribunus occisus est. Secundo prælio cum magno suorum discrimine victos Britannos in fugam vertit. Inde ad flumen Thamem profectus est, quem uno tantum loco vadis transmeabilem ferunt. In hujus ulteriore ripa, Cassivellauno duce, immensa hostium multitudo confederat, ripamque fluminis ac pene totum sub aqua vadum acutissimis sudibus præstruxerat. Quod ubi à Romanis deprehensum ac vitatum est, barbari legionum impetum non ferentes, sylvis sese abdidere, unde crebris eruptionibus Romanos graviter ac sæpe lacerabant. Interea Trinobantum firmissima civitas cum Androgorio [Cæs. Mandubratio] duce, datis quadraginta obfidibus, Cæsari sese dedit. Quod exemplum secutæ urbes aliæ complures, in foedus Romanorum venerunt: iisdemque demon-



The reader will observe, that the translator pays very little attention to the Latin historian in this chapter. He treats him with equal freedom in other places. In the latter part especially, he seems to have been quite tired of his painful employment; and therefore he scarcely gives us any thing more than the contents of the chapters.

With respect to the foregoing extract, its greatest merit consists in its originality. Some particulars are mentioned, which are not in Orosius, and afford ample room for the disquisition of learned antiquarians.

\* \* The public is indebted to the labour and ingenuity of the honourable Daines Barrington for this curious relic of antiquity.

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VIII. *Remarks on Ecclesiastical History. Vol. IV. and V. 8vo. 10s. 6d. Boards. White. [Concluded.]*

AS we travel through the dark and intricate paths of ecclesiastical history, we sometimes meet with what entertains and instructs us; but much oftener with what is shocking to a rational and benevolent mind. We see the most amiable religion in the world perverted and abused, and the grossest superstition introduced in its place. We see the most ridiculous austerities practised and recommended under the name of piety; knaves and fools inrolled in the catalogue of saints; the most religious veneration bestowed on the cloke, the shirt, the shoes, the breeches, of a sanctified impostor; one party denouncing damnation on another, for not adopting into their system of belief, their scholastic and unintelligible jargon; the orthodox, or those who assume that appellation, persecuting, with a diabolical fury, the Arians, Pelagians, Semi-Pelagians, Nestorians, Eutychians, Monothelites, &c. under the pretence of preserving the Catholic faith, and promoting the glory of God, and honour and interest of Christianity.

In these instances of superstition and bigotry, there is ample room for observation. But ecclesiastical writers have had their various prejudices and prepossessions, and very seldom speak with a proper degree of impartiality and freedom. We are therefore much obliged to Dr. Jortin for giving us a sober, just, and rational account of men and things.

This volume begins with the tenth century, and contains, besides the author's own remarks, a translation of Three Dissertations of Fleury. The first consists of miscellaneous observations on Ecclesiastical History, from the year 600 to 1100;

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strantibus, Cæsar oppidum Cassivellauni inter duas paludes situm, obtentu insuper sylvarum munitum, omnibusque rebus confertissimum, tandem gravi pugna cepit. Edit. Colon. 1574.

the second relates to some abuses in discipline, and other topics; the third is a discourse on the croisades, which make a considerable part of the history of the church, during the twelfth and thirteenth centuries.

These croisades were attempted by Gregory VII. and carried into execution, at the instigation of Peter the Hermit, by Urban II. in the year 1095.

‘ The principal motive which excited Urban and other pontiffs to wage this holy war, arose in my opinion from the superstitious ignorance of the times and the corrupted state of religion. It was thought a disgrace to Christianity to suffer a land, consecrated by the footsteps and the blood of Jesus Christ, to be left in the possession of his enemies; and pilgrimages to holy places were accounted meritorious acts of devotion; though at the same time the Mahometan possessors of Palæstine had reason enough to be alarmed at them. To this motive for a croisade was added a dread lest the Turcomans, who had already conquered a great part of the Greek empire, should pass over into Europe and invade Italy. There are learned men who think that the pope stirred up this war with a view to increase his own authority, and to weaken the power of the Latin emperors and kings; and that the European princes concurred with him, hoping to send away the most powerful and warlike of their subjects, and to strip them of their lands and riches. These are ingenious conjectures, but they are no more than conjectures. As soon indeed as the pontiffs, kings, and princes learned by experience what great profits accrued to them from these wars, the desire of acquiring power and wealth were new inducements added to the former.

‘ Yet from these wars, whether just or unjust, innumerable evils of every kind ensued, both in church and state, the remains of which are still felt. Europe was deprived of the greatest part of her inhabitants, an immense quantity of money was carried away to remote regions, and many illustrious and wealthy families either perished entirely, or were reduced to obscurity and beggary; for the heads of such houses had pawned or sold their estates, to support themselves with necessities for their journey. Other lords imposed intolerable taxes on their subjects or vassals, who being terrified by such exactions, chose rather to leave their farms and houses, and join in the croisade. Hence arose the utmost confusion and disorder through all Europe. I pass over the pillages, murders, and massacres committed in all places with impunity by these pious soldiers of God and of Jesus Christ, as they were called, as also new and pernicious rights and privileges to which these wars gave rise and occasion.

‘ Nor



\* Nor did Christianity suffer less than the state from these miserable wars. The Roman pontif gained a vast accession of power and dignity. The wealth of churches and monasteries was many ways considerably encreased. The priests and the monks, whilst their bishops and abbots were gone into Asia, led lawless and scandalous lives, and indulged themselves in all sorts of vices, without control. Superstition, which was excessive before, became still more prevalent amongst the Latins: for the catalogue of tutelar saints, already very numerous, was augmented with a crew of Eastern saints, unknown before in the Western world, and some of them unknown even at home. An amazing cargo of reliques was also imported; for all who returned from Asia, came loaded with this sort of trash, bought at a great price of cheating and lying Greeks and Syrians, and either presented them to churches and religious places, or laid them up in their own houses, to be preserved there as an invaluable treasure\*.

A. 1096. Eight hundred thousand men set out for the holy war.—‘All were not animated with the same sort of zeal. Some went, because they would not leave their friends and companions; some, who were military men, because they would not pass for poltroons; some through levity and the love of rambling; some who were deeply in debt, that they might escape from their creditors. Many monks flung off the frock, and took up arms, and an army of women accompanied them, dressed like men, and carrying on the trade of prostitutes.

‘Not long after, a second host set forth, in number two hundred thousand, without a commander, and without discipline. These pilgrims resolved to fall upon the Jews, where-soever they found them, and to destroy them. They did so, particularly at Cologne, and at Mentz. At Spire, the Jews fled to the royal palace, and there defended themselves, being assisted by the bishop, who afterwards put some Christians to death upon that account. At Worms, the Jews pursued by the Christians, repaired to the bishop, who refused to protect them, unless they would receive baptism. They desired some time to consider of it; and entering into an apartment in the bishop's house, whilst the Christians staid without, in expectation of their answer, they all slew themselves

‘The Jews at Treves saw the croisez coming upon them. Some of them took their own children and stabbed them, saying that it was better to send them thus to Abraham's bosom, than to expose them to the cruelty of the Christians. Some

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\* Mosheim. p. 382. Fleury, xiii. 615. xiv. 47.

of their women fled to the river, and loading themselves with stones leaped into the water. Others, taking their goods and their children, retired to the palace, which was a sanctuary, and the habitation of the archbishop Egilbert : with tears they besought his protection ; and he laying hold on the occasion, exhorted them to be converted, promising them safety, if they would receive baptism. Their rabbin, Micaiah, prayed the archbishop to instruct them in the elements of the Christian faith. The bishop did so ; and then both the rabbin and the rest of them professed Christianity, and were baptized by the bishop and by his clergy. But Micaiah alone persevered in his profession : the rest apostatized a year afterwards.

\* A. 1097. The emperor Alexis was terrified at this inundation of Franks, and thought that their design was to seize on his dominions. He therefore treated their leaders with much respect, but was resolved to do them all the hurt that he could. And, to say the truth, they gave him too much cause for it. Their troops, encamped near Constantinople, demolished all the best houses in the country, and unroofed the churches, and sold the lead that covered them to the Greeks themselves. They acted no better in Asia, pillaging and burning houses and churches.

\* A. 1098. The croisez took Antioch, and one of their ecclesiastics found there, by revelation as he pretended, the spear with which Christ was pierced. Some time after, some of the croisez called the genuineness of the spear in question ; and a dispute arising, Peter Bartholomew, for he was the finder, offered to justify himself by the fiery trial. A large fire was made, and he holding the spear in his hand passed through it, unhurt, as it was thought. But though he had been in good health before, he died a few days after. Thus the credit of this holy relique remained dubious,

\* A. 1099. The croisez took Jerusalem by storm, and massacred all the infidels that they found there, in number about twenty thousand. Immediately after this inhuman and bloody work, they repaired to the holy sepulchre with most astonishing zeal and devotion.—

\* But after all, what were the fruits of this enterprize, which had shaken and exhausted all Europe ? Only the new kingdom of Jerusalem conferred upon the worthy Godfrey, on the refusal of the principal lords of the croisade, who having accomplished their vow, were in haste to return to their homes. History will hardly furnish us with a kingdom smaller in the extent of land, and shorter in duration ; for it lasted only eighty years, and comprised no more than Jerusalem and a few neighbouring villages, and even those inhabited by Mahometans,



metans, or by Christian natives who had no affection for the Franks. Thus the new king had in reality no other subjects than the small remainder of croisez, that is, three hundred horse, and two thousand foot. Such was this poor conquest, so vaunted by historians and poets ! and strange it is that the Christians persevered for two hundred years in the design of preserving or regaining it.\*

The reader, who wishes to see a farther account of the croisades, may have recourse to Jortin's Remarks.

Guibertus or Gilbertus, a French abbot, about the year 1101 wrote an account of the holy war, or *Gesta Dei per Francos* \*. The title of this book, says Dr. Jortin, would have been better chosen, if it had been, *Gesta Diaboli per Francos*.

In the year 1517, Luther began the heroic work of the Reformation ; and at this period our author ends his Remarks on Ecclesiastical History.

IX. *Sermons of the late rev. John Orr, D. D. Archdeacon of Ferns.*  
3 Vols. 8vo. 15s. Cadell.

THOUGH pleasure and dissipation seem to be the chief pursuits of mankind, and books of a serious tendency are generally received with coldness and indifference, yet it is to be hoped, that there are many people, who would sometimes be glad to take up a volume, which is calculated to convey wholesome instruction into their minds, and establish them in good principles, or which may quicken their approbation and relish of virtue, and heighten their esteem for religion. For the use and service of such, these discourses are now made public. As the author had taken considerable pains in composing several of them, or in preparing them for the instruction and entertainment of persons of a serious and good mind, he did not choose, that the use of them should be confined to the small circle to which they were at first delivered ; but was willing, that all, who would be pleased to look into them and approve of them, should have any benefit or advantage, which they are capable of affording. He very modestly expresses his hopes, that none of them will, in the judgment of fair and candid men, be altogether unworthy of the notice of the public, though he freely allows, that there is a great inequality in them, arising from several causes ; that there is

\* This work is extant in a publication entitled, *Gesta Dei per Francos, five Orientalium expeditionum & regii Francorum Hierosolymitani Historia, à variis illius ævi scriptoribus scripta, edita à Jacobo Bongarsio. Hanoviae 1611.*

a considerable coincidence of sentiment, a repetition of the same things to be met with in them. But this, he observes, however disagreeable it may be to some nice critics, he was not solicitous to guard against, as he was of opinion, that many, both of the ordinary hearers and readers of sermons, may still stand in need, according to the ancient and divine method of instruction, 'to have line upon line, and precept upon precept;' to have useful truths gradually instilled into their minds, and the same principles frequently inculcated, and set in a variety of lights before them.

In the first volume he treats of the following subjects: the right Use of the Understanding in Matters of Religion; the true Good of Man; the Image of God in Man; God the Father and Master of Mankind; a Future Judgment; Man reaping whatever he soweth; the Happiness of an unrepenting Heart; Circumspection in our moral Conduct recommended; the Nature and Practice of Godliness explained and enforced; Universal Benevolence; the Original, Ends, and Reason of the Sabbath; and the Dispositions becoming Men in Times of impending Danger.

In the third sermon the author gives us a rational account of the image of God in man. With respect to the fall, he says: 'the Scriptures are so far from asserting, that Adam and his posterity entirely lost the divine image in the first transgression, that some thousands of years after that event, they speak of *man's being made in the image of God*. . . . We are told, indeed, that our first parents, in consequence of their offence, lost their right to life, and became subject to death; and so far as immortality is a part of the divine image, they are said to have forfeited it by their transgression. But as for the superior powers of Adam's mind, which constituted the chief likeness between him and his Creator, there is no reason to imagine, that they were not essentially the same after the fall, that they were before it, however impaired or disordered they might have been by his transgression; as the minds of all men are necessarily disordered and shocked by every wilful sin which they commit. And as to the descendants of Adam, though considering the disadvantages which usually attend their coming and growing up into mature and rational life, they can hardly be thought capable of exhibiting so bright and perfect an image of their Maker, as a man created in the full use and vigor of his powers bore of him; yet it is sufficiently evident, both from scripture and experience, that they are endowed with the faculties which enable them in some degree to resemble and imitate the great Father of spirits.'



The second volume contains thirteen sermons, most of them on subjects relative to the principal festivals of the church.

In the first, the author shews, that natural religion is a prerequisite to the reception of Christianity.

‘ Though, says he, it has been sometimes insinuated, in the way of an objection to Christianity, that it is only a republication of the law of nature, yet if the full truth of this case be declared, that it is not a bare repetition of the principles of the natural law, but a strictly divine republication of it, a republication of it in the name, or by the authority of God, sufficiently made known to the world, with some instructions, motives, and assistances of great importance, for obeying the law of our nature, beyond what the constitution of nature affords, but perfectly according with our natural sentiments and principles: this is so far from being any dishonour and diminution of the gospel, that it is really the great glory and strength of it.’

In the second sermon, which treats of our acceptance with God, in consequence of Christ's death, he tells us: ‘ That God, in consideration of the high merit of our Saviour, expressed in an uniform course of the most sublime virtue, and particularly in regard to the last most eminent act of his obedience, thought fit, at his *desire*, and through his mediation, to grant to a guilty world, who had forfeited their claim to the Divine favour, the gracious terms of forgiveness and salvation proposed in the gospel, and hath given him sufficient power to bring all to the actual possession of those blessings, who prepare and qualify themselves for partaking of them.’

Some of these positions, seem, at least to our apprehension, to derogate from the *free* and *unmerited* beneficence of the supreme Being in the salvation of mankind. Our author supposes him to have been influenced on that occasion by external motives and persuasions; whereas the gospel represents him as the original source of mercy, as *voluntarily* sending his Son into the world, and proposing the terms of our acceptance, antecedently to the death of Christ. ‘ *God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life.*’ John iii. 16.

The third volume consists of nine sermons on the Beatitudes, and four on the following subjects: viz. The Character of Christians as the Salt of the Earth, and the Light of the World; the Dignity and Honour of the matrimonial State; and the Evil and Danger of Whoredom and Adultery.

On these topics the author seldom advances any thing which appears to be new, or particularly striking. His discourses, how-

however, are very respectable. His style is manly and perspicuous, his arguments plain and solid, and his practical observations of the highest importance.

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X. *A Course of Physiology, divided into Twenty Lectures, formerly given by the late learned Dr. Henry Pemberton, Professor of Physic at Gresham College, Fellow of the Royal Society, and of that at Berlin. Now first published from the Author's Manuscript. 8vo. 5s. Nourse.*

THE benefit which a man of learning can confer on society is not limited by the bounds of his natural life, but may continue to be felt by posterity for ages after the author is no more. At the decease of such a person, it is usual to search his cabinet for manuscripts with the same avidity with which in the case of other men their last wills and testaments are sought after. Then it is that often productions which either modesty had concealed, or the desire of polishing withheld from the public view, are exhibited to the world, and mankind in general are rendered heirs of the literary treasures. The late Dr. Pemberton was one of the writers to whom these observations are applicable; for this is now the second posthumous work which has appeared under his name.

The first of these lectures treats of medicine in general; in which the author presents us with a summary view of the structure and œconomy of the human body, and specifies the several divisions into which the medical science is distinguished; namely, Physiologia, Pathologia, Semeiotica, Hygieine, and Therapeutice.

The second lecture contains an illustration of the first four general divisions of medicine above mentioned. Respecting physiology, the author observes, that it is founded on the knowledge of anatomy, and is a branch of philosophy highly worthy of attention, not only as being an enquiry into the noblest of all the works of nature, but also subservient to the investigation of diseases. From this subject the author makes a transition to pathology, and mentions the various sources from whence disorders may arise, either as they depend on accidents within the body, or the influence of the non-naturals. Semeiotice, or the doctrine of signs, he considers as distinguished into two kinds, either such as indicate the present state of the body or disease, or the future alterations to be produced in them. Under the head of Hygieine, or what regards the preservation of health, he delivers a succinct account of the effects of the nonnaturals, both in their regular course and deviation from a healthy standard.

The third letter is employed on therapeutics, or the cure of diseases, where the author gives general remarks on the methods



thods of obtaining that end by alterant and evacuating medicines.

Having, in the preceding lectures, given a concise view of the several parts into which the science of medicine is divided, the author returns, in the fourth lecture, to a more particular consideration of physiology. The title of that lecture is, Of the Stomach. We there meet not only with a distinct anatomical description of that organ in the human body, but the author also introduces a comparative view of the stomachs of ruminating animals and birds. In the subsequent discourse he treats in the same manner of the intestines.

In the sixth lecture, Dr. Pemberton explains the process of digestion. After invalidating the opinion, that digestion is chiefly performed by the muscular action of the stomach, he delivers an account of the manner in which, more probably, it is conducted. That our readers may have a specimen of the work, we shall select a passage from this lecture.

‘ Others have attributed this power of digestion to an acid in the stomach, by which they have supposed the aliment to be corroded, as metals are dissolved in aqua fortis, and such like acids. That acid humours may be produced in the stomach is evident; for this is often a disease; and it is as certain that great part of what we take into the stomach, namely all our liquors, except water, are disposed to turn sour, and often do so in weak stomachs. But whether any other acid is in the stomach, besides what arises from this cause, is at least doubtful. It is not to be supposed, that this acid, of which weak stomachs complain, is the instrument of digestion; for if it were, such stomachs should digest their food the best of any, whereas the great complaint attending such stomachs is indigestion. Again, great part of the substances we digest are not dissolvable in acids, particularly the fat and oily parts of animals. Farther the effect of digestion is quite contrary to the effects of acids; for the substances, which are digested in the stomach, are brought towards an alkaline state, and towards what those substances would turn to by putrefaction. And any step towards putrefaction seems little likely to be promoted by acids; for they are the best preservatives against that kind of corruption.

‘ No doubt this power, from whence digestion arises, is not to be sought for in the stomach only, but also in the matter digested. The substances, which properly digest in our stomachs are such as will putrify; and meats become easier to digest by being kept some time, whereby they approach nearer to a state of putrefaction. Meats by being kept grow gradually tenderer, that is, the parts become less adhesive, and more easily

easily dissolved, mean while their relish, by which they are agreeable to the appetite and stomach, improves. At length indeed this flavour disappears, and a state of actual putrefaction succeeds, whereby these meats now grow gradually less and less agreeable to the stomach, being got beyond what the digestion of the stomach should bring them to. This disposition in the substances, which digest, to putrify, is probably the chief agent in procuring the digestion in the stomach; for as a gentle heat is a great promoter of putrefaction, so meats are acted on by such a heat in the stomach. These substances do not indeed become completely putrid in the stomach; yet it appears that they approach toward a putrid state from this, that animal substances by a chemical analysis do not yield any of those principles, which vegetables do before putrefaction, such as an acid spirit, and fixt alkaline salt, unless perhaps some of their juices in a faint degree, but afford a volatile alkaline salt, and fetid oil, such as vegetables give after putrifying; and the excrementitious fæces, which are excluded the body, after the nutritive part of the aliment is absorbed from it, is actually in a state of putrefaction.

‘ However, vegetables in the stomach do not wholly put off their acidity, nor even when they first enter the blood; for milk, a liquor separated from the blood, will turn acid by keeping, yet in distillation it will yield the same principles as other animal substances do.

‘ Upon the whole, it seems not improbable, that as vegetable and animal substances are disposed to dissolve by putrefaction, and that this dissolution is greatly promoted by a due degree of heat, so the warmth of the stomach disposes them to dissolve, and that the saliva, and other juices in the stomach, by insinuating themselves into those substances, as their texture is loosened, hasten the disunion of their parts, and dissolve them in a much less time than is necessary for their actual putrefaction. By this means the very bones of animals may be soon dissolved, which, when a carcass lies putrifying in the open air, grow dry, and remain a long time: for how much a due degree of heat, with the assistance of a fluid, when so confined, as may aid its insinuating itself into the dissolving body, will contribute towards the dissolution of these substances, the instrument called Papin’s digester shews. This is an iron pot, with a cover of the same metal to screw close down. If flesh, or even bones, be put in this vessel, and the vessel be filled with water only; the cover being screwed close down, with a due degree of heat, which is not a great one, the flesh, and bones too, will soon be dissolved into a jelly.

‘ As



‘As soon as the aliment is dissolved, it passes out of the stomach into the intestines, where it presently meets with a juice from the pancreas, and the bile from the liver.’

The subjects of the remaining lectures are respectively as follows. Of Secretion; Of the Secretions of the Kidneys and Skin; Of the Liver; Of Respiration; Of the Brain and Nervous System; Of Sensation; Of Vision; Of the Diseases of the Head; Of the Diseases of the Breast; Of the Diseases of the Abdomen; Of the Diseases of the Limbs, and external Parts; Of acute Fevers in general; Of the Cure of Fevers in general, by Regimen and alterative Medicines; Of the Cure of Fevers in general, by Evacuations.

In the nineteenth lecture, we find an observation which deserves to be communicated to our medical readers.

‘If the fever run high, with too rapid a motion of the blood, and excessive heat, cooling medicines, as well as a greater quantity of diluting drinks, are required, These are of the acid kind. Perhaps the most effectual is nitre. But in the use of this medicine, it would be right to observe one caution, rather to give it dissolved than in substance; for nitre, while it dissolves, communicates to the dissolving liquor an additional coldness, which goes off again, after the solution is perfected; and by this property, when it is taken in substance, it gives an offensive sensation of cold to the stomach, which is avoided by giving the medicine already dissolved.’

The whole of these lectures may be reduced to one general character, which is, that they exhibit a distinct delineation of the physiological and pathological principles of medicine; and we doubt not of their being read with satisfaction by those who are desirous of acquiring a general idea of physiology, as a branch of natural philosophy.

## FOREIGN ARTICLES.

XI. *Observations Physiques et Morales sur l'Instinct des Animaux, leur Industrie et leurs Mœurs.* Par Hermann Samuel Reimar, Professeur de Philosophie à Hambourg: Ouvrage traduit de l'Allemand sur la dernière Edition, Par M. Reneaume de Latache, Capitaine Reformé de l'Infanterie Etrangère. 2 Vols. 12mo. Amsterdam.

THE late Mr. Reimar had, in an excellent work on the principal truths of natural religion, attempted to display the Creator's particular views in the animal kingdom, by several species of industrious instincts implanted in the brute creation; and the very favourable reception which that book, and especially this part of it, had met with from the public in Germany, has encouraged him to discuss this instructive subject more at large, in a subsequent work of which we are going to lay a concise account before our readers.

Our

Our author begins with observing, that the sense of the word *Instinct* appears to have been hitherto very vague and uncertain. This he imputes to there being several sorts of instincts; which he therefore endeavours to comprehend in one general definition applicable to them all, and afterwards proceeds to distinguish each of them by a particular definition, and to consider each species separately.

By instinct, in the most general and extensive sense, he designs 'any natural inclination for certain actions.'

He then distinguishes in animals three different classes of instincts. 1. Mechanical instincts, or organical motions of the machine, common to both men and brutes, and operating independently of any reflexion. 2. Representative instincts, partly relative to the present, as operating on the sensitive organs, and partly to the past, which is by the imagination of brutes confounded with the present. 3. Voluntary, or spontaneous instincts, all, indeed, produced by pleasure or pain, yet mere simple instincts, whether natural or degenerated. These innate spontaneous instincts he again subdivides into the universal and primitive instinct of self-love; and 4. Particular instincts either of passions, or of industry. It is this latter class that is chiefly, and indeed in a masterly manner, investigated and explained in the present work, which consists of eleven Chapters and an Appendix.

Chap. I. treats of the mechanical instinct of brutes. Chap. II. of their representative instincts. Chap. III. of their voluntary or spontaneous instincts, and their diversity. Chap. IV. of their industrious instincts. Chap. V. of the various ways of living of the animal creation. Chap. VI. of the particular wants of these various ways of living. Chap. VII. division and properties of the industrious instincts, which he ranges under ten different heads.

Class I. of industrious instincts; of motion, as the most universal mean for attaining all ends.

1. The skill of moving the whole body from one place towards another, in different elements, and in various manners, according to the organical frame of bodies.—2. The power of moving particular limbs, according to the use for which they are designed.

Class II. Of industrious instincts as means for satisfying the first principal wants: viz. a wholesome air; the true element, and a convenient climate.

3. The dexterity with which brutes seek and find their true element when they happen to be born out of it.—4. The instinct of venturing into an element contiguous to that where the animal was born; as from water on earth, from earth into water, and from both of these elements into the air.—5. The instinct of leaving their natural elements, in order to undergo the change that is to lead them to another way of living.—6. The instinct of removing, at the change of seasons, to distant climes and countries, and of returning from thence at the proper time, as in birds, quadrupeds, insects, and fishes.—7. The art of foreknowing the change of seasons from which that variety of admirable operations results.—8. The instinct of retiring to subterraneous places, and of shutting themselves up there, in order to sleep undisturbed during winter.

Class III. Of industrious instincts relating to the second principal want, viz. the obtaining a subsistence both wholesome and sufficient.

9. The art of seeking and chusing that convenient subsistence. On this subject he mentions the remarkable result of 2314 experiments



ments made by the celebrated Linnæus, by which it appeared, that oxen will eat of 275 sorts of plants, and leave 218; goats will eat of 449, and take no notice of 126; sheep will eat of 387 sorts of herbs, and not touch 141; horses will eat of 262, and abhor 212; and hogs will eat 172, and reject 171 other sorts.—10. The art of enjoying their food, and of rendering it wholesome by preparing.—11. The art of availing themselves of all their powers and all their organs, for obtaining their natural aliments.—12. The stratagems and dexterity of birds of prey, to chase fish, and seize their food.—13. Their art of waiting for the most convenient hour of the day, in order to make their hunting excursions.—14. Their precaution of hoarding up provisions for the winter; of preserving, and using them with the most perfect frugality and oeconomy.

Class IV. Of industrious instincts, by which animals avoid the injuries which they might sustain from inanimate objects.

15. The art of avoiding dangerous elements and precipices.—16. Their skill in freeing themselves of the filth adhering to individuals, and of rejecting unclean, or otherwise infected bodies.—17. Their art of curing their wounds.—18. The art of finding and applying proper remedies to the distempers with which they are afflicted.—19. Their art of cloathing or enveloping themselves.—20. Their art of finding a fit and convenient place of abode, and of finding it again after a long absence from it.—21. Their art of digging or constructing themselves a convenient dwelling.—22. Their industry in casting off their skins.—23. The art of insects, who before their transmutation, suspend, or envelop, or bury themselves under ground, in order to secure themselves from cold, wet, falls, and other accidents.

Class V. Of the industrious instincts of animals, in order to avoid or repress the attacks of living creatures.—24. Their industry of knowing their natural enemies, and of securing themselves.—25. Their fear of man.—26. Their skill in freeing themselves from persecutions, and in avoiding ambuscades.—27. The use they make of their natural arms, and their dexterity in opposing their enemy on his weakest side.—28. Their joining their strength for their common defence.

Class VI. Of the industrious instincts, by which animals provide for their well-being; their increase, and the preservation of their species.

29. Their distinct knowledge of the sex, and their own species.—30. Their art of forming, in the seasons of love, certain sounds that may be heard and distinguished at a certain distance, to call their females.—31. Their industry in seeking and finding the position fittest for cohabitation, and of making sure of the sexual parts.—32. The instinct of the male's covering several females, or of a female's cohabiting with several males.—33. The affection and complaisance which cohabiting animals bear each other.

Class VII. Of the industrious instincts, by which animals are induced to take the most tender and assiduous care of their young ones.—34. The various manners of propagation, and the precaution of the mothers in general, in depositing their eggs so, that the young ones, who are to be hatched from them, may afterwards subsist by themselves.—35. Precautions of fish, and of amphibious creatures, to the same purpose.—36. Precautions of insects in depositing their eggs.—37. Precaution of birds, and the construction of their nests so various, and always proportioned to the number of eggs which they are to contain.—38. The industry and

and assiduity of birds in hatching their eggs. The art of quadrupeds in cutting with their teeth the umbilical string of their young.—39. The courage and stratagems of birds and other animals in defending their young.—40. The ardour and assiduity of animals in feeding or suckling their young.—41. Their industry in rearing and weaning them.

Class VIII. Of the industrious instincts of young animals at the time of their birth.

42. The art of the young, when shut up in eggs, to cut or pierce the shell in the place fittest for their getting out.—43. Industry of quadrupeds and cetaceous animals in suckling.—44. Instinct of young creatures to hear and distinguish their mother's voice, when she calls or warns them of some danger; and their promptitude in running to her.—45. The several kinds of industry exerted by young creatures at their birth, and in the beginning of their lives, adequate to their first wants.

Class IX. Of social instincts.

46. Social instinct in general founded on many causes.—47. Knowledge of their own species, and their fellow-citizens.—48. Natural languages of animals among themselves.—49. Commonwealth of bees.—50. Commonwealth of wasps.—51. Commonwealth of ants.—52. Commonwealth of beavers, and other animals.—53. Periodical Societies.

Class X. Of the determination and variation of natural instincts.

54. Accurate determination of natural instincts according to circumstances.—55. Variation of natural instincts by extraordinary incidents.—56. Degeneracy of instincts caused in domestic animals by human constraint.—57. Degeneracy and variation of instincts, produced by man's art of instructing and habituating animals.

In order still better to illustrate the nature of these industrious instincts, he observes, that,

1. All the industrious instincts in general tend to the preservation of each animal and of its species.—2. All the instincts of brutes never extend beyond the limits of representation, and sensitive desires.—3. Yet they have something more than the mere ardour for obtaining; they have the means for attaining their ends.—4. These means are, according to every animal's way of living, the wisest and most dextrous that can possibly be imagined.—5. It is in the wants of the various ways of living that the true cause of the industrious instincts of animals, and the reason for which they are endowed with such a particular instinct to the exclusion of all others, lies; hence the most deformed and most despised insects have more numerous and more perfect industrious instincts.—6. So that there is no animal but what is provided with the industrious instincts necessary for its well being, and both its own preservation and that of its species.—7. No species of animals has useless or superfluous industrious instincts.—8. No animal is naturally provided with such industrious instincts as are false and foreign to its species.—9. Tho' the industrious instincts do not prevent the destruction of thousands of individuals of every animal species before the common period of their lives, they yet always preserve a number of such a species proportioned to that of such another species.—10. The instincts of animals are actuated by the external perception of pleasure or pain, or by the internal perception of their nature and situation.—11. The indistinct representation of the past happens also, sometimes, to influence the instincts of animals.—12. All the instincts common to animals have their type in the representation of the past, whence their



their sensitive desire arises.—13. The mechanism of animal bodies is both in the sensitive organs, and in those of motion, in the most perfect unison with the perception received, and always leads them surely to the free accomplishment of the desires resulting from it.—14. Even the parts of several insects, and of some animals that have been deprived of their head and heart, appear still to show some ardour to exert their industrious instincts.—15. The industrious instincts of animals of the same species, in the state of liberty, always act by the same determined rules and methods, at least as to essentials. It is only the different incidents that produce other determinations.—16. Hence no variation in these instincts, as to essentials, is perceived in any country whatever. The present and future generations will not improve on the instinct of past generations. But if animals are not seen to acquire new industry, we neither see that which they have received from nature, altered or lost in any instance.—17. Every animal knows to exert its industrious instincts at the first occasion, without any previous lesson or experiment.—18. Instructions and examples are not necessary to animals, in order skilfully to exert their industrious instincts, which, therefore, are innate and hereditary.—19. Some of the industrious instincts exert themselves only at a particular age, in certain circumstances, often but once in their life; yet they are all alike, and act with equal skill and dexterity; which proves, that these instincts are not acquired by exercise, but that their unfolding, fixed by nature, can only take place at a certain period of life.—20. In some animals we discover the instinct of making a determinate use of their organs, even before these organs are actually existing. Consequently, it is not the possession of these organs that prompts them to make use of them; but that eager desire of availing themselves of them, proves that such animals naturally know their use even before they are provided with them.—21. The weakness of some animals while young, frustrates their instinct for their preservation. Hence the care of nourishing and rearing them entirely devolves on their parents.—22. It cannot be denied, that some animals, at first entrusted to the care of their parents, on account of their weakness, are led and directed by them as long as it is necessary, and till they are become strong enough to avail themselves of their own instinct.—23. Industrious instincts are by nature not entirely determined in every respect; it happens sometimes that animals are obliged to determine them in a different manner, according to their notions and to different circumstances.—24. When animals are interrupted in their works, they will endeavour to repair the damages, or resolve upon constructing them anew.—25. If it happens sometimes to animals, to deviate from the regular plan of their industrious works, they will soon endeavour to correct them, by adding something to their works, or by taking something from them.—26. Animals may mistake; this, however, happens but rarely, especially when they enjoy a state of entire liberty.—27. Animals cannot be inspired with any other instincts but these which nature has implanted in them. Yet by making the well being, or unhappiness of animals depend on certain actions calculated for the use or pleasure of man, these instincts may be repressed, directed, or informed; provided always that the essence of each animal's instinct be consulted, and that nothing be required of it, but what may be executed by the result of an indistinct representation. All the habits, and all the tricks, however,

to which animals are trained, are entirely superfluous and useless to them.

After having thus delivered his own observations and sentiments, Mr. Reimar takes, in

Chap. VIII. a retrospective view of the opinions of the ancients concerning the industrious instincts of animals: and relates the sentiments of Ælian, Aristotle, bishop Nemefius, Sextus Empyricus, Pythagoras, Plato, Plutarch, Galenus, Lucretius, and Seneca on this head: from whom he, in

Chap. IX. proceeds to examine the various hypotheses of modern writers on the same subject; especially of Cudworth, Des Cartes, Leibnitz, Malebranche, Messieurs du Buffon, La Mettrie, Christlob Mylius, Krueger, Condillac, Meier, and M. de la Chambre: and after having considered, in

Chap. X. the apparent propriety of the industrious instincts of animals, he concludes his work, in

Chap. XI. with an application of the industrious instincts of animals to the study of the Creator and of ourselves.

The appendix is designed for a further illustration of the various determination of natural powers, and its different degrees; in answer to some objections.

Such are the contents of this performance, in which we find sagacity of observation joined to solidity of argument, and the study of animal instincts applied to the rational delight and instruction of man, and the honour of their common Creator. For what can afford us a greater pleasure than to behold a numberless variety of living creatures, our transient neighbours, each of them susceptible of her proportion of happiness, of whom every species forms a people by itself, with manners, powers, instincts, pursuits, and ways of living of its own? Or what can inspire us with nobler and more sublime sentiments than the contemplation of that immense perspective of distinct shadowings and gradations, by which nature rises in her productions from vegetative to animal and rational life, and varies their respective measures of sensibility and existence from an instant to an eternity?

The pursuits of naturalists have sometimes been slighted, and their pleasures ridiculed;—yet while we readily agree that one ‘proper study of mankind is man;’ and that our knowledge is ‘ourselves to know,’ we will as readily assent, that it is not his *only* proper one, and that his faculties are evidently designed to range and expand in a wider sphere; since, besides the light reflecting from one science on another, and the improvements accruing to social life from the study of the various laws and productions of nature, it is in a variety of pursuits that the human mind naturally delights and gathers strength. Nay, even the keenest attention on civil history and actual life, may sometimes be satiated with the sameness of events, or surfeited with characters; and often for the preservation of goodness of heart, or recovery of sweetness of temper, find it a very useful expedient to turn away from human to natural scenes, and from the actions of men to the works of God.

XII, *Histoire Universelle du Regne Végétal, ou Nouveau Dictionnaire Physique et Economique de toutes les Plantes qui croissent sur la Surface du Globe: contenant leurs Noms botaniques et triviaux dans toutes les Langues, leurs Classes, leurs Familles, leurs Genres, et leurs Espèces, les Endroits, où on les trouve le plus communement, leur Culture, les Ani-*



*Animaux auxquels elles servent de Nourriture, leurs Analyses chimiques, la Manière de les employer pour nos Alimens tant Solides que Liquides ; leurs Propriétés, non seulement pour la Médecine des Hommes, mais encore pour celle des Animaux, les Doses et la Manière de les formuler et les différens Usages pour lesquels on peut s'en servir dans les Arts et Métiers, &c. &c. &c. On y a joint une Bibliothèque raisonnée de tous les Livres de Botanique, l'Explication des différens Termes usités dans cette Partie de l'Histoire Naturelle, une Notice de tous les Systèmes, et enfin la Liste des Professeurs et des Jardins Botaniques de l'Europe. Ouvrage orné de 1200 Planches gravées en Taille douce par les meilleurs Maîtres, et dessinées d'après Nature sur les Plantes les plus rares du Jardin du Roi et de celui de Trianon, et d'après la magnifique Collection de Planches déposée dans le Cabinet des Estampes à la Bibliothèque du Roy, commencée et exécutée par Ordre et sous les Yeux de feu Monf. le Duc d'Orléans, Regent du Royaume, Par Robert et Audriet, &c. et continuée de nos jours par Madem. Basseporte. Par M. Buchoz, Docteur en Médecine, &c. &c. &c. Tome I. II. III. Contenant les Planches. Fol. Paris.*

**B**UT let us breathe and rest awhile—before we lament our labo-  
rious botanist's excessive fondness of hyperboles and amplifica-  
tions in his titles. For, surely, he cannot be in earnest in promis-  
ing what all the united labours of the whole learned world, were  
they all to turn botanists, and live together to the age of Methu-  
salem, would be utterly unable to accomplish; since the whole  
study of the productions of nature appears still to be in its infancy,  
and all the regions hitherto explored by naturalists almost disap-  
pear when compared with these which they have never yet seen.

'It is to this island chiefly, says M de Commerson, in a letter  
dated at Madagascar, that nature seems to have retired as to some  
particular sanctuary, there to operate according to models differ-  
ent from these to which she has subjected herself in other countries.  
The most unusual and admirable forms are here found at every step.  
At the sight of so many treasures lavished on this fertile country,  
one remains convinced, that it is one corner only of her multifa-  
rious and dispersed productions that has hitherto been lifted up.—  
One can even hardly forbear a look of compassion on these specu-  
lative reasoners who waste their lives in forging vain systems of bo-  
tany, &c —Linnæus enumerates only about 8,000 species of plants;  
the celebrated Sherard knew about 16,000; a modern calculator has  
thought to perceive the greatest amount of the vegetable kingdom,  
when he pushed it to 20,000 species. As for me, I will venture to  
say, I have already collected 25,000; nor do I flatter myself with  
having yet collected one fifth part of the whole.'

Such are the reflections inspired by the contribution of one single  
island towards 'An Universal History of the Vegetable Kingdom;  
or, a Dictionary of all the Plants growing on the Surface of the  
Globe.' And a hundred similar remarks might be made on almost  
all the the essential promises of that title.—But we forbear.—M.  
Buchoz deserves, no doubt, approbation and encouragement for  
his spirit and industry. Many of his promises are great desiderata;  
and some of his works have a considerable share of merit; to  
which we wish he might join that of modesty, and a deliberate ex-  
amen.

The plates contained in these three volumes, appear to be well  
engraved. The text of the work is to be published both in folio  
and octavo, in a number of volumes, that cannot possibly as yet be  
ascertained.

## FOREIGN LITERARY INTELLIGENCE.

13. *Epître de M. de Voltaire à Horace.*14. *Reponse d'Horace à M. de Voltaire.*

THOUGH possessed of a fortune sufficient for the moderate desires of a philosopher, or even the reasonable wishes of a prince; honoured with the implicit faith of a numerous sect in his oracles; and assured of terrestrial immortality by a statue erected to him in his life time; the celebrated poet of Ferney had of late very movingly complained of the miseries of his own times, the malignity of criticism and slander, and many wretched verses attributed to him; and addressed his complaints in an epistle to Horace, in Elysium.

Supposing now his poetical epistle to prove not less sweet and powerful than the music of Orpheus, and to have reached her address; yet as there is no regular intercourse as yet settled between these blessed mansions and this sublunary world; and as, of course, it would be somewhat late before we could learn whether immortal Horace be yet sensible to trifling mortal cares, and sufficiently acquainted with the French language and taste, to relish rhymes and modern philosophy; some minor French bard has obliged us with a very ingenious and polite answer, in which, with a competent dose of compliments, we hope he has contrived to soothe the above complaints against wretched verses attributed to Voltaire, by infinitely more wretched rhymes written in the name of Horace.

15. *Histoire des Celtes et particulièrement des Gaulois et des Germains, depuis les Temps Fabuleux jusqu'à la prise de Rome par les Gaulois, par Simon Pelloutier, Pasteur de l'Eglise François de Berlin, &c. Nouvelle Edition, revue, corrigée, et augmentée, par M. de Chiniac, Avocat au Parlement. Paris. 8 vols. 12mo. 2 vols. 4to.*

This new edition has been considerably improved by corrections of the style; by several notes and additions of the editor's; by placing the texts quoted by the author, at the bottom of the pages; and by an historical elogium of Mr. Pelloutier, composed by Mr. Formey, and prefixed to vol. I.

16. *Histoire Générale d'Allemagne depuis l'an de Rome 640 jusqu'à nos Jours. Par M. Montigny. 2 vols. 12mo. Paris.*

These two first volumes contain only the Ancient History of Germany: and the second ends with Charlemagne.

17. *Manuel du Jardinier, ou Journal de son travail distribué par mois, par M. D\*\*\*. Paris. 12mo.*

Containing an abstract of the most instructive works on the culture of kitchen gardens, well digested, reduced to a small compass, and so much the better adapted to the use of gardeners.

18. *Seconde Lettre à M. de V... par un de ses Amis, sur l'Ouvrage intitulé l'Evangile du Jour. Paris. 8vo.*

When truths evidently designed to soften both the miseries of life and the horrors of death, are often and variously attacked by infidelity, we are sorry to see them sometimes asserted in a language by no means becoming their dignity and importance.

19. *Cyrus, Tragedie en cinq actes, par M. Turpin, Auteur de l'Histoire du Grand Condé, &c. &c. 8vo. Paris.*

Some sparks of genius, abandoned by hurry and incorrectness to oblivion.

20. *Let-*



6. *Lettres d'Elle et de Lui. Par une Dame de la Cour et qui n'est pas d'une Académie.* Paris. 12mo.

The most interesting part of this short novel is its title; and its ingenuity will hardly raise either the envy or regret of any academician.

21. *Lettres du Baron d'Olban.* 12mo. Paris.

Another short, but much more interesting novel.

## MONTHLY CATALOGUE.

## P O E T R Y.

22. *Miscellaneous Poems, by John Byrom, M. A. F. R. S.* 2 Vols. 8vo. 10s. sewed. Rivington

THIS ingenious author appears to have had so great a propensity to versification, that whatever might be the nature of the subject which employed his attention, he chose to express his sentiments in the language of poetry. For this reason, the character of these Poems is extremely various: the gay, the grave, the light, the thoughtful, the ludicrous, the religious, all are occasionally to be met with in this miscellaneous publication; but the editor has very properly placed the serious Poems by themselves. Many of the pieces in this collection having been written rather for private than public perusal, they have the greater claim to the candour of criticism; though independent of this consideration they possess, in general, a degree of merit which it would be injurious not to admit to a higher rank in literary estimation than indulgence only could justify. The beautiful pastoral, beginning with

' My time, O ye Muses, was happily spent,

written by the author when a student of Trinity-College, Cambridge, and placed the first in this publication, is sufficient to procure Mr. Byrom a reputation in poetry.

23. *The Adventures of Telemachus, an Epic Poem; translated into English Verse, from the French of Mons. Fenelon, Archbishop of Cambray:* 2 Vols. Book I. 4to. 3s. Hawes, Clarke, and Collins.

Though the beautiful style of Fenelon leaves little room for regretting that he had not embellished the adventures of his hero with poetical measure, those who are desirous of beholding that admired production in a dress in which its comparative merit, respecting the epic poems of Homer and Virgil, can be more easily ascertained, will undoubtedly receive pleasure in perusing the translation now before us. This specimen of the work is justly entitled to approbation. While the translator has subjected his author to the fetters of rhyme, he has transfused his spirit with undiminished grace and energy, if he has not even heightened the beauty of the original by the harmony of verse. But, tho' the translator undoubtedly deserves

the encouragement of the public, there is reason for fearing that the high price of the work will render the completion of it abortive.

24. *The Dying Negro, a Poetical Epistle, supposed to be written by a Black, (who lately shot himself on board a Vessel in the River Thames;) to his intended wife.* 4to. 1s. W. Flexney.

We are informed in an Advertisement that this Poem was occasioned by a paragraph which appeared very lately in the London papers, intimating, that "a black, who a few days before, ran away from his master, and got himself christened, with intent to marry his fellow-servant, a white woman, being taken, and sent on board the captain's ship in the Thames, took an opportunity of shooting himself through the head." Whatever credit may be due to this paragraph, can be a matter of no moment to the merit of the poem, which we acknowledge to be the most classical production of the kind we have lately perused. In tenderness and variety of animated sentiment, it approaches nearest to the admired epistles of Ovid. As it may be proper to gratify our readers with a specimen, we shall lay before them the conclusion.

' Why does my ling'ring soul her flight delay?  
Come, lovely maid, and gild the dreary way!  
Come, wildly rushing with disorder'd charms,  
And clasp thy bleeding lover to thy arms,  
Close his sad eyes, receive his parting breath,  
And sooth him sinking in the shades of death!  
O come—thy presence can my pangs beguile,  
And bid th'inexorable tyrant smile;  
Transported will I languish on thy breast,  
And sink in raptures to eternal rest:  
The hate of men, the wrongs of fate forgive,  
Forget my woes, and almost wish to live.  
—Ah! rather fly, lest ought of doubt controul  
The dreadful purpose lab'ring in my soul,  
Tears must not bend me, nor thy beauties move,  
This hour I triumph over fate and love.

' —Again with tenfold rage my bosom burns,  
And all the tempest of my soul returns,  
Now fiery transports rend my madding brain,  
And death extends his shelt'ring arms in vain;  
For unreveng'd I fall, unpitied die;  
And with my blood glut Pride's insatiate eye!

' Thou Christian God, to whom so late I bow'd,  
To whom my soul its fond allegiance vow'd,  
When crimes like these thy injur'd pow'r prophane,  
O God of Nature! art thou call'd in vain?  
Did'st thou for this sustain a mortal wound,  
While heav'n, and earth, and hell, hung trembling round?  
That these vile fetters might my body bind,  
And agony like this distract my mind?  
On thee I call'd with reverential awe,  
Ador'd thy wisdom, and embrac'd thy law;

Yet



Yet mark thy destin'd convert as he lies,  
 His groans of anguish, and his livid eyes,  
 These galling chains, polluted with his blood,  
 Then bid his tongue proclaim thee just and good !  
 But if too weak thy boasted power to spare,  
 Or suff'rings move thee not, O hear despair !  
 Thy hopes, and blessings I alike resign,  
 But let revenge, left swift revenge be mine !  
 Be this proud bark which now triumphant rides,  
 Toss'd by the winds; and shatter'd by the tides !  
 And may these fiends, who now exulting view  
 The horrors of my fortune, feel them too !  
 Be their's the torment of a ling'ring fate,  
 Slow as thy justice, dreadful as my hate,  
 Condemn'd to grasp the riven plank in vain,  
 And chac'd by all the monsters of the main,  
 And while they spread their sinking arms to thee,  
 Then let their fainting souls remember me !

This bold expostulation with the supreme Being, and the imprecations denounced, might fill us with horror if uttered by any native of Europe; but when considered as the effusions of a Negro, who had but lately been initiated in the doctrines of the Christian religion, they seem entirely natural, and strongly express the sentiments which may be supposed to agitate the human mind in the situation described.

25. *The Jesuit. An Allegorical Poem. With Airs and Choruses, as rehearsed after the Example of ancient Bards and Minstrels, by the Author, Mr. Marriott. 4to. 2s. 6d. Leacroft.*

This poem is divided into seven parts. 1. The Birth-night, attended with tempests and prodigies. 2. The Procession of Ambition, Treachery, Superstition, Hypocrisy, Persecution, and other attendant Vices. 3. The Birth. 4. The Transactions in Heaven and Hell on this Occasion. 5. The Baptism. 6. The Unction. 7. The Ascension, or the Transformation of the Jesuit's Vest into a Legion of the same Fraternity.

The author sometimes amuses himself with puerilities, and sinks into the bathos; but, in general, he displays a fruitful imagination, and entertains his readers with luxuriant and animated descriptions.

In the second part, Conspiracy, Murder, Falshood, and Imposition, are thus delineated.

‘ Close-muffled up, abhorrent of the light,  
 Some gloomy Sister came, some friend of Night.  
 She a furr-cloak that swept the ground had on :  
 Her face all hid, that night she pass'd unknown.  
 Taught by the Jesuit's deeds, the Muse avers,  
 Conspiracy was she that wore the furs.

‘ Grasping a dagger in her stronger hand,  
 Next Murder follow'd in the midnight-band.  
 Along the ground her foot so lightly trod,  
 It scarce disturb'd the darksome, crawling toad  
 That sipp'd the venom of the nightly dew.  
 Something she mutter'd, but her words were few.

' Next Falshood came : a foe to Learning's page :  
 Born in a blind and a believing age.  
 In *either* hand she held a folio book,  
 All gilded o'er, and gandy to the look.  
 The one, though fill'd with many a labour'd note  
 On scripture text, by gravest fathers *wrote*,  
 Serv'd only to disguise the sacred page,  
 Confirm the sceptic, and confound the sage.  
 The other book was stuff'd with wild romance,  
 Where lawless Fiction wheel'd its wanton dance ;  
 Tales of saints, pilgrims, virgins, knights, and 'squires,  
 Regions of scalding ice, and freezing fires,  
 Monks, salamanders, stags, cats, monkeys, hogs,  
 Martyrs, popes, badgers, kings, cocks, bulls, and frogs,  
 Baboons, owls, prelates, emperors, and dogs.

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' Close at her heels, book-laden as she walk'd,  
 Her lordly sister, Imposition stalk'd :  
 She who by force all Falshood's tales promotes,  
 Makes men assent, and crams them down their throats.'

This poem is written with a laudable design, that is, to expose superstition, tyranny, and fraud, when they impiously assume the appearance of religion.

26. *The Academick Sportsman ; or, a Winter's Day : A Poem.* By the Rev. Gerald Fitzgerald, Fellow of Trinity-College, Dublin. 4to. 1s. Johnston.

Next to the pleasure of passing a winter's day in the sport Mr. Fitzgerald describes, we relish the representation he has given of it. The poem is poetically descriptive of the exercise of shooting, and the principal subject is intermixed with several episodes, which are properly introduced and agreeable.

27. *Ode on an Evening View of the Crescent at Bath.* Inscribed to the rev. Sir Peter Rivers Gay, Bart. 4to. 6d. Doddsley.

This Ode was written on occasion of a scheme intended to convert the fields in the front of the Crescent at Bath into a kitchen-garden. The author endeavours to dissuade the rev. Sir Peter Rivers Gay, who is proprietor of the ground, from that resolution, by conjuring up the Genius of the river Avon, to assure him, that if he does not relinquish the project, he will certainly be metamorphosed into a cauliflower. How far this threatening will operate on the reverend baronet, we do not know, but we hope that he will not sacrifice the ornament of Bath to the infidelity he may entertain respecting the credit of the prophet. In the mean time, the author seems to be indebted to the reverend baronet for the fourth part of the poem ; for in every stanza, through eleven pages, of which the Ode consists, the last line is, ' Sir Peter Rivers Gay.'

28. *The Orange-Girl at Foote's to Sally Harris : or the Town to the Country Pomona. An Heroic Epistle.* 4to. 1s. Bladon.

The subject and strain of this epistle induce us to ascribe it to the author of ' The Rape of Pomona.' We cannot deny its title



to at least equal poetical merit with his other production; but should be glad to find him apply his talents to purposes more virtuous and consistent with decency.

29. *The Passions Personified, in Familiar Fables.* 8vo. 5s. Whiston.

The title of this production is so palpable a misnomer, that we cannot avoid animadverting upon it. Of thirty-five ideal entities, which the author introduces to our acquaintance, only six are Passions; the rest being a motley groupe of allegorical beings, that have not the smallest pretensions to that denomination. In the list of Passions, he mentions even Prudence, Justice, Saturn, the Four Seasons, Poetry, Painting, and Candour. Exclusive of this impropriety, the Fables are for the most part ingeniously invented, and the action imputed to the several fantastic personages corresponds to their imaginary characters. We may add, that the moral is generally deduced in a natural manner, if it is not always important. The Fables are twelve in number, to each of which an elegant small engraving is prefixed.

#### ✓D R A M A T I C A L.

30. *The Siege of Tamor. A Tragedy.* By Gorges Edmond Howard, Esq. 3d. Edit. 8vo. 1s. 6d. Robinson.

This tragedy is founded upon a transaction in the Irish annals of the ninth century; a period when the manners of that country may be supposed to afford room for poetical description; of which advantage Mr. Howard has judiciously availed himself. It appears that he had at first concluded the drama with the death of some of the principal personages, but afterwards changed it to a happy issue, on the opinion of several friends, as being the most consonant to poetical justice. One of those, however, still persisted against any alteration of the catastrophe. For our own part we are of opinion, that the termination of the tragedy, either the one way or the other, does not materially affect the antecedent acts of the poem; and though we would by no means approve of establishing the idea of poetical justice into a general law, we confess ourselves to be pleased with the observance of it in this instance, as our minds are thereby more agreeably affected at the fate of characters in whose favour the ingenious author has so deeply interested the passions of his audience. The merit of this tragedy authorizes us to rank it amongst the best dramatic productions of modern times; and Mr. Howard does no less honour to Ireland by this happy exertion of his own genius, than by the favourable light in which he has placed the characters of that country.

#### NOVELS.

## NOVELS.

31. *The History of Lord Ashbourn and the hon. Miss Howe; or the Reclaimed Libertine*: 3 Vols. 12mo. 9s. sewed. Roson.

If any thing can save these volumes from critical damnation, it must be the avowed design with which they are written: they are manufactured in so slovenly a manner, that they deserve no praise as literary productions.

32. *The fatal Effects of Deception. A Novel.* 3 Vols. 12mo. 9s. sewed. Jones.

This novel is every way superior to the foregoing, both with regard to the matter which it contains, and the manner in which it is fabricated.

## MEDICAL.

33. *A Collection of authentic Cases, proving the Practicability of recovering Persons visibly dead by Drowning, Suffocation, Stifling, Swooning, Convulsions, and other Accidents.* By Alexander Johnson, M. D. 8vo. 2s. Nourse.

The cases with which we are here presented clearly evince the practicability of recovering persons apparently dead, and afford the greatest encouragement for reducing to practice, on similar occasions, the means which we are informed have been used with so much success. These are in general bleeding, frictions, stimulating applications to the nostrils and temples, and glysters of the fumes of tobacco.

34. *Memoirs of the Society instituted at Amsterdam in Favour of Drowned Persons. For the Years 1767, 1768, 1769, 1770, and 1771. Translated from the Original by Thomas Cogan, M. D.* 8vo. 2s. Robinson.

The situation of Holland renders the inhabitants peculiarly liable to fatal accidents from water; to remedy which inconvenience, a society was instituted a few years ago at Amsterdam, for the laudable purpose of endeavouring to recover drowned persons. To promote this salutary design, they engaged to grant certain rewards to all such as could prove themselves to have been assisting in the recovery. Besides the Memoirs of the Society, this publication contains a great number of cases confirming the success of the methods which had been used. It were certainly for the benefit of this country, that we should adopt the same humane expedients, and encourage by public subscription every attempt to recover persons apparently dead. To introduce such a scheme appears to be the design of this pamphlet.

## POLITICAL.

35. *New Sermons to Affes.* By the Author of *Sermons to Affes.* 8vo. 2s. sewed. Bladon.

The text, which the author prefixes to these discourses, is this passage in the book of Judges, ch. iii. 22: *And the dirt came out;*



out; from which he takes occasion to satirize our national turpitude, under scriptural characters, such as, Eglon king of Moab, the duke of Shittim, the earl of Heshbon, my lord Nebo, the archbishop of Pethor, the mayorefs of Kerioth, &c.

There is a kind of wit and smartness in this performance, which may recommend it to those who are fond of political invectives.

### ✓ D I V I N I T Y.

36. *The Condemnation pronounced against all mere external Pretences of Religion. A Sermon preached at the annual Visitation of the right rev. the Lord Bishop of Winchester, at Basingstoke, Sept. 14, 1769. By John Duncan, D.D. 8vo. 6d. Doddsley.*

Dr. Duncan, from the words of his text, Matt. v. 20. takes occasion to consider the character of the Scribes and Pharisees, and the condemnation pronounced by our Saviour against all mere external pretences of religion.

These considerations lead him to make some animadversions on the conduct of those who attack, and those who defend, our established mode of worship and discipline, with an indecent acrimony of stile, and illiberal abuse.

Our forms and canons, he thinks, upon the whole, far surpass every thing of the kind, which this imperfect state of humanity can boast. Yet, says he, if there should appear to be a real expediency for a revisal, we should concur in every prudent endeavour and seasonable application to procure it.

This very sensible discourse escaped our notice, otherwise we should have mentioned it at the time of its publication.

### ✓ C O N T R O V E R S I A L.

37. *An Apology for the Renewal of an Application to Parliament by the Protestant Dissenting Ministers. Addressed to the Thirteen Ministers who protested against it. By Samuel Wilton. 8vo. 1s. 6d. Buckland.*

This apology was occasioned by a printed paper, containing Reasons against the Renewal of an Application to Parliament by the Protestant Dissenters, subscribed by thirteen ministers.

The author examines the evidence and force of these reasons, and shews, that the aforesaid application was neither inconsistent with the principles of orthodoxy, nor those of loyalty.—A well written pamphlet.

38. *An Answer to Dr. Rotheram's Apology for the Athanasian Creed; in a Letter to a Friend. 8vo. 1s. 6d. Cadell.*

The author of this letter introduces his remarks with some very proper reflections on the presumption of those, who pretend to explain the mysteries of the divine nature with an air of confidence and decision. He points out the insufficiency of Dr. Rotheram's Apology; and then considers what articles are essential to the Christian faith; and whether any improvements

in piety and religion may be expected from the abstruser doctrines of the Athanasian creed.

This enquiry is conducted with judgment and temper, and a becoming respect for real piety and a rational faith.

39. *A Full Answer to the Catholic Doctrine of a Trinity; proved, &c. by the rev. William Jones. Wherein that Author's Arguments are refuted, and shewn neither to be consistent with Reason nor Scripture.* 8vo. 3s. Johnson.

The learned author of this work delivers his sentiments concerning Mr. Jones's performance in the following terms:

'When the Rev. William Jones's Catholic Doctrine of a Trinity, proved by above an hundred short and clear arguments, expressed in the terms of holy Scriptures, &c. made its first appearance, the promising title, indorsed with a Vice-chancellor's imprimatur, engaged me to a serious and candid perusal of the work. But great was my surprize, to find it replete with the most artful sophistry instead of sound arguments, and of scholastic niceties, under the sanction of scripture plainness. Observing, therefore, it was a work that might serve to mislead the minds of many, I drew up the following remarks upon it, with an intention to publish them, unless some more judicious pen should be pleased to take the trouble off my hand. But no answer as yet appearing, lest the abettors of the Catholic Doctrine, &c. should deem the work unanswerable, because no one has, perhaps, thought it worthy of an answer; and the last edition being enlarged with a letter to the common people, tending to draw them still farther from the truth as it is in Jesus, I thought it my duty, without further delay, to stand forth in defence of the faith that was once delivered to the saints.'

In one place he says: 'Our author, confounding his own metaphysical notion of the Trinity with the express scripture doctrine itself, infers from hence, though somewhat too hastily, that whoever cannot find the notion of a Trinity, which he has espoused, is an opposer of scripture; and that every degree of doubt or disputation against *his* notion of it is a disbelief of God's word.'

In another: 'It were much to be wished, that our author had oftener consulted the original Greek, than he seems to have done. He selects from the English translation passages of scripture, which have a word in one place answering to a word in another, and draws conclusions from such an accidental agreement, while the original words are very different.'

Again. 'This writer, without having regard to the context of a passage in scripture, or to the design of the Holy Ghost in speaking it, selects a word or two out of one text, and a similar word or two out of another, and then triumphs, as if he had gained a complete victory.'

The author of this tract has endeavoured to prove the truth of these charges, by a particular examination of the texts alledged by Mr. Jones.



40. *Essays on public Worship, Patriotism, and Projects of Reformation.* 8vo. 1s. Payne.

This writer indulges himself in a freedom and latitude of thinking, with respect to revealed religion, which will not be agreeable to the generality of readers.

‘If, says he, we make any alteration in our religion; let us reduce it at once to piety and morality; and avail ourselves of that accession of strength which all honest infidels might afford us. Let us substitute *honesty* instead of *faith*. It is the only foundation of a moral character; and it ought to be the only test of our religion. It should not signify what, or how little a man believed if he was honest.’

Yet, notwithstanding this and some other expressions of the same nature, there is that candor, philanthropy, and good sense in these essays, which will always be acceptable to liberal and philosophical readers.

With regard to a new liturgy, the author expresses himself in these terms:

‘All sentiments and doctrines therefore but those of piety and morality should be excluded: and the language should be simple and plain. The sentiments to be recognized admit of no ornament; they are too excellent and important to admit them. The fancy and the passions are to be consulted in the sermon and the music. The Liturgy should consist of plain concise and significant truths. The present book of Common Prayer would furnish some materials; and should be the model in language; because in English its style has been that of devotion. What was wanting might be supplied from the Psalms and from other compositions in such a manner as to please a conscientious Deist. We might in this manner give a specimen of that worship which should employ all the creatures of God; and of that candor and charity which are the great honor and happiness of human nature.’

It would certainly be a very desirable thing to have a Liturgy, which might please a *conscientious Deist*, and, at the same time, a conscientious Christian: but it would not, perhaps, be in the power of human genius to produce it.

41. *The Original and Present State of Man, briefly considered.* By Joseph Phipps. 8vo. 2s. Hinde.

In this tract the author shews, what are the leading principles of the Quakers: and, at the same time, he endeavours to prove, that these principles are the genuine doctrines of Christianity. The great point, which he labours to establish, is, ‘the necessity, universality, and real sensibility, of the works of God’s holy spirit upon the immortal soul of man, as the vital source and support of true religion in him, and therefore the primary guide of his life and conduct.’—He then proceeds to answer the animadversions, which have been made on their religious

ligious tenets by Mr. S. Newton of Norwich, in a treatise published about two years since, entitled, *The Leading Sentiments of the Quaker's examined.*

Mr. Phipps appears to be a calm, decent, respectable advocate for the cause of his fraternity\*.

42. *Multum in Parvo contra Parvum in Multo. Or a Six Days Candid Review of a Six Years Uncandid Controversy: wherein Mr. Phipp's Arguments in Defence of Quakerism, in his 'Observations,' and 'The Original and Present State of Man,' against Mr. Newton of Norwich, are shewn to be defective; and the Doctrine of Absolute Necessity and Universal Redemption fairly deduced from some of the Quakers Principles, as laid down in Barclay's and Phipps's Writings. Addressed to the People called Quakers in particular, by one who was formerly a Member of that Christian Society.* 8vo. 1s. 6d. Richardson and Urquhart.

The title-page renders it unnecessary for us to specify the contents of this pamphlet.—There are some good observations in it, intermixed with the *quisquiliæ* of controversy.

#### MISCELLANEOUS.

43. *A Lecture on the Importance and Necessity of rendering the English Language a peculiar Branch of Female Education; and on the Mode of Instruction by which it may be made subservient to the Purposes of improving the Understanding, and of inculcating the Precepts of Religion and Virtue. As it was delivered at Hickford's Great Room in Brewer-Street, May 14, 1772. By J. Rice.* 8vo. 1s. 6d. Kearsly.

The ingenious author divides this Lecture into two parts. In the first he makes some general remarks on the prevailing mode of female education, and points out the proper method of teaching young ladies the art of reading. In the second, he endeavours to shew, by what means, and in what degree, these instructions may be made subservient to the more important purposes of improving the understanding, and inculcating the precepts of virtue and religion.

In this part he expatiates, with an air of complacency and satisfaction, on the course of education, through which he conducts the young ladies under his immediate care and tuition at Campden-House and other places. The books in which he instructs them are, Mason on Self-knowledge, Thomson's Seasons, Young's Night-Thoughts, and Milton's Paradise Lost.

In this plan of education Mr. Rice does not leave his pupils without some grammatical instructions, though he does not recommend any particular publication on that subject; which seems a little surprising, as we have an excellent performance of this nature, by one of the most correct and elegant writers of

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\* See Crit. Rev. vol. xxxii. p. 313.



the present age, in which the reader will find many valuable observations and examples, pointing out a great variety of inaccurate expressions in the works of some of our capital writers. Remarks of this nature cannot fail of being extremely useful to young ladies, in the course of a polite education, as it is very evident, that 'a grammatical knowledge of their own language is the foundation upon which all literature, properly so called, ought to be raised.'

But it is much more surprising, that Mr. Rice does not allow his pupils one single composition of tolerable elegance, in prose. By what models are they to form their style?—We can hardly suppose, that they can learn to write with ease and elegance by reading nothing but blank verse, presbyterian divinity, and the formal, pedantic language of Dr. Young.

- ✓ 44. *The Travels of the Imagination; a true Journey from Newcastle to London, in a Stage-Coach. With Observations upon the Metropolis.* 8vo. 1s. 6d. Dilly.

In the preface to these Travels, the author has attempted to corrupt us in our critical capacity; but as he has done it in so public a manner as not to provoke our resentment, we shall only beg that he will reserve his Burgundy for the refreshment of himself and his fellow-travellers after his next journey to town; if, indeed, it would not have a happier effect upon the road, where the company seem to have stood much in need of a chearing glass on this Journey from Newcastle. The author himself, however, cannot be accused of the want of facetiousness; for if he could not keep his readers awake with amusing incidents, he has endeavoured to compensate for that defect, by drawing matter of entertainment even from sleep.

- ✓ 45. *Oxonia Explicata & Ornata. Proposals for Disengaging and Beautifying the University and City of Oxford.* 4to. 1s. Wilkie.

When cities are in their infancy, they probably consist of two or three paultry cottages. As the number of buildings increase, the streets and avenues are gradually formed, but in a mean, contracted, irregular manner. No plan is laid down, no elegance or magnificence intended. In a course of years, the little dirty village is converted into a town, and the town into a city. But it still bears the marks of its original poverty. The very centre of it is deformed with wretched hovels, huddled up together in little courts and allies. This is more particularly the case in cities of the highest antiquity.

The great fire of London in 1666, though a dreadful calamity at that time, has been attended with advantages, of which our forefathers, perhaps, had no idea. It swept away the rubbish of antiquity; and, in its consequences, gave the city a greater lustre, than could otherwise have been derived from the improvements of many generations.

Oxford,

Oxford, more fortunate in one respect, has never 'been swept by the besom of destruction.' It labours, therefore, under the symptoms of its native meanness. In many parts of the town the houses are wretchedly built, the streets narrow and irregular, and the more magnificent edifices crowded and obscured by a confined situation, dead walls, or a poultry neighbourhood.

The author of these Proposals points out some very considerable improvements; and amuses himself with a pleasing idea of the splendor with which Oxford would display itself, if every disagreeable object in the city were removed, and every elegant structure laid open to an uninterrupted view.

- ✓ 46. *A Letter to Sir Richard Hotham, Knight, in Answer to his Reflections upon East-India Shipping.* 8vo. 1s. Murray.

Subjects of this nature being liable to misrepresentation and error, we must leave it to those who are conversant with the management of East-India affairs, to determine of the allegations in dispute.

- ✓ 47. *A modest Apology for the prevailing Practice of Adultery.* 8vo. 1s. Bladon.

The idea of this pamphlet would seem to have been taken from a paper in Mr. Howard's Miscellanies lately published. We cannot say in favour of the author, that he has improved upon the original; for his arguments are not sufficiently marked with that air of moral irony and indirect reprehension, which ought to distinguish the satyrists from the avowed advocate for licentiousness.

## 48.

## CORRESPONDENCE.

EUGENIUS, who complains that the work he mentions was not sufficiently distinguished in a former Number, ought to consider that it is not merely the size of a book which should determine the length of the criticism, as more remarks may be requisite to set in a proper light the merits or defects of a small pamphlet, than to display those of a huge volume.—We do not, as he says, make it a custom to pack Novels into our Monthly Catalogue, because we despise that kind of writing, but because we rarely meet with any which merit a more distinguished place.

The History of Don Sylvio de Rosalva we have seen in French; but we have no reason to believe, that the translation we reviewed was not made from the German Original.

MONITOR will find the book which is the subject of his letter, taken notice of in the Critical Review for Sept. 1771.

